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THE

Lives of the Saints

REV. S. BARING-GOULD

SIXTEEN VOLUMES

VOLUME THE SIXTH

PENTECOST—DESCENT OF THE HOLY GHOST.
After Hemmling, Museum at Munich.

THE

Lives of the Saints

BY THE

REV. S. BARING-GOULD, M.A.

New Edition in 16 Volumes

Revised with Introduction and Additional Lives of
English Martyrs, Cornish and Welsh Saints,
and a full Index to the Entire Work

ILLUSTRATED BY OVER 400 ENGRAVINGS

VOLUME THE SIXTH

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CONTENTS

A

PAGE

S. Adalbert . . 361
„ Æmilian . . . 360
„ Agrippina 308
„ Alban, M., at Mainz 288
„ Alban, M., at Verulam 294
„ Aldate of Gloucester 203
„ Alena 246
B. Aleydis of Scharembeke 147
S. Aloysius Gonzaga . 291
„ Anectus . . . 387
„ Anthelm of Bellay . 378
„ Antidius . . . 352
„ Antony of Padua . 181
„ Aphrodisius . . . 282
„ Aquilina 177
SS. Ariald and Herlembald 389
B. Arnulf of Villars . 488
SS. Aucejas and Luceja 342
„ Aureus and Justina 221
S. Aventine 75
„ Avitus . . . 237

B

S. Babolen . . . 373
B. Bardo of Mainz . . 133
S. Barnabas 139
„ Bartholomew of Farne 338
„ Basil the Great . 192
SS. Basilides and comp. 149
S. Benno of Meissen . 222
„ Bernard of Menthon 213
„ Bessarion 236
„ Boniface of Mainz . 41
„ Botulph . . . 247
„ Breacha 36

C

PAGE

S. Calliope 77
SS. Cerealis and others 127
S. Chlodulf of Metz . 82
„ Clothilda 23
„ Clotsendis. . . . 486
„ Colman of Dromore 71
„ Columba 90
„ Corbican 373
„ Crescens 386
SS. Crescentia and others 207
S. Cunera 154
„ Cuno 6
SS. Cyriac and Julitta . 219

D

S. David 372
„ Deodatus 259
„ Dionysius of Bulgaria. 385
„ Donatus 484
„ Dorotheus of Tyre . 40
„ Dulas 208

E

S. Edward, Translation of 281
„ Elizabeth of Schoenau 252
„ Emma 461
„ Engelmund . 291
„ Erasmus 20
„ Eskill 171
„ Eusebius of Cæsarea 282
„ Eusebius of Samosata 285
„ Evermund. . . . 132

F

S. Febronia 343
SS. Felician and Primus 87
S. Felicula 176

PAGE

SS. Felinus and Gratian 1
„ Felix and Fortunatus 143
„ Felix and Maurus . 221
S. Felix of Sutri. . . 307
„ Florentia 279
SS. Fortunatus and Felix 143
„ Four Martyrs of Gerona 78
S. Francis Caracciolo. 37

G

S. Gemma 270
B. Gerard 179
„ Germaine Cousin . 216
SS. Gervasius and Protasius 256
„ Getulius, Cerealis, and others . . . 127
S. Gilbert of Auvergne 67
„ Goban 280
„ Gotteschalk . . . 73
SS. Gratian and Felinus 1
S. Gudwall 57
„ Gurwall 56

H

S. Heimerad 417
SS. Herlembald and Ariald 389
S. Hervé 239
SS. Hypatius and comp. 250

I

S. Innocent of Le Mans 258
„ Irenæus of Lyons . 407
SS. Ismael and others . 234
S. Ithamar of Rochester 133
„ Ivan 337

J

S. Jacob of Toul . . 309
„ Jason 341

PAGE

S. John the Baptist, Nativity of . . 323
„ John of Chinon . . 388
„ John of the Goths . 374
„ John Francis Regis 225
SS. John and Paul . . 366
S. John of Rome . . 309
„ John of Sagahun . 172
SS. Judith and Salome . 455
S. Juliana Falconieri . 267
SS. Julitta and Cyriac . 219
„ Justina and Aureus . 221

K

S. Kevin 27

L

S. Ladislas 400
„ Landelin 212
SS. Laurence and Peregrinus 22
S. Leo II., Pope . . 413
„ Leo III., Pope . . 156
SS. Leontius and comp. 250
S. Leutfried 290
„ Lietbert of Cambrai 310
SS. Luceja and Aucejas 342
S. Lucina 462
„ Luperculus . . . 410

M

S. Macarius 271
„ Macra 146
„ Maen, or Meven . 288
SS. Manuel, Sabiel, and Ismael 234
„ Marcellinus and comp. 19
„ Marcellinus and Marcus 251
„ Marcian, Nicander, and comp. . . . 39
„ Marcian and Nicander 231

PAGE

SS. Marcus and Marcellinus . . . 251
S. Margaret . . . 136
„ Mark of Lucera . . 191
„ Martial of Limoges 463
SS. Martyrs under Nero 334
„ Martyrs of Sandomir 21
B. Mary d'Oignies . . 319
S. Mary the Mother of Mark 454
„ Mary the Sorrowful 254
SS. Maurus and Felix . 221
S. Maxentius 371
„ Maximus of Aix . . 77
„ Maximus of Turin . 353
„ Medard of Noyon . 79
„ Methodius, Patr. of Constantinople . 204
„ Metrophanes . . . 33
SS. Modestus and others 207
S. Moling of Ferns . 249

N

Nativity of S. John the Baptist 323
S. Nennocha 36
SS. Nicander, Marcian, and comp. . . . 39
„ Nicander and Marcian 231
S. Norbert of Magdeburg 58
„ Novatus 269

O

B. Odo of Cambrai . 260
S. Onuphrius 150
„ Optatus 34

P

SS. Pamphilus and others 2
„ Pansemne and Theophanes 130

PAGE

S. Pappian . . . 412
„ Paul, Apostle. . . 432
„ Paul I., Pope . . 416
„ Paul of Constantinople 69
„ Paulinus of Nola . 304
„ Pelagia 89
„ Pelagius . . 377
SS. Peregrinus and Laurence . . 22
S. Peter, Apostle . 419
„ Peter of Aste. . . . 485
SS. Peter, Walabons, and comp. . 72
S. Petrock . . . 35
„ Philip of Tralles. . 55
„ Pior 235
SS. Plutarch, Potamiæna, and others 410
„ Potamiæna and others 410
S. Potamiæna the Younger . . 68
SS. Pothinus and others 7
„ Primus and Felician 87
S. Prosper of Aquitain 353
„ Prosper of Reggio . 358

Q

S. Quirinus . . . 30

R

S. Ragnbert 178
B. Raymund Lulli . 489
S. Robert . . . 76
„ Ronan 4
SS. Ruffinus and Valerius 190

S

SS. Sabiel and others . 234
„ Salome and Judith . 455
S. Salvius 375

PAGE

S. Sampson Xenodochus 387
„ Simplicius of Autun 336
SS. Sosipater and Jason 341
S. Sylverius, Pope . . 271

T

SS. Ten Thousand Martyrs 299
S. Theobald . . . 486
„ Theodehilda . . 413
SS. Theodulus and comp. 250
„ Theophanes and Pansemne . . . 130
Translation of S. Edward 281
S. Tygris 359

V

SS. Valerius and Ruffinus . 190
S. Vigilius. 370
SS. Vitus, Modestus, and Crescentia . . 207
S. Vougas . . . 211

W

S. Walabons . . . 72
„ Walhere 318
„ William of York . . 82
„ William of Monte Virgine . . . 362
„ Wistan . . 5
„ Wulphlag . . 71

Y

S. Yvo 132

Z

SS. Zeno and Zenas . . 308
„ Zoilus and comp. . 387

LIST OF ILLUSTRATIONS

PENTECOST: DESCENT OF THE HOLY GHOST — *Frontispiece*
After a Picture by HEMMLING *in the Museum at Munich.*

CORPUS CHRISTI — *to face p.* 1
From the Vienna Missal.

PENTECOST: DESCENT OF THE HOLY GHOST — ,, 6

S. CLOTILDA — ,, 22
After CAHIER.

BAPTISM OF CLOVIS — ,, 24
After a Painting by D. F. LAUGÉE.

A SEMI-CHOIR OF FRIARS . — *on p.* 29

S. BONIFACE, ARCHBISHOP OF MAINZ — *to face p.* 48
From an Engraving in "Images de Saints et Saintes issus de la famille de l'Empereur Maximilien Ier."

S. CLAUDIUS . . . . . — ,, 56
After CAHIER.

S. GILBERT OF AUVERGNE . . . . . — ,, 66

S. MEDARD . . . . . — ,, 80
After CAHIER.

B. JULIANA FALCONIERI (*see p.* 267) . . . *on p.* 86

S. LANDRIC, BISHOP OF PARIS . . *to face p.* 132
After CAHIER.

S. BARNABAS, APOSTLE . . . . . ,, 140
From the Vienna Missal.

A SEMI-CHOIR OF FRANCISCAN FRIARS . . *on p.* 148

S. ANTONY OF PADUA . . . . *to face p.* 182
After CAHIER.

CHURCH OF S. ANTONY AT PADUA . . ,, 186

S. ANTONY OF PADUA—THE MIRACLE OF THE HOST . . . . . ,, 188
From a Miniature in a MS., "Hours of Anne of Brittany," Fifteenth Century, in the Bib. Nat., Paris.

S. ANTONY OF PADUA—THE SELF-MUTILATION INFLICTED BY ONE OF HIS PENITENTS . . . . . *on p.* 189
After CAHIER.

VISION OF S. BASIL—THE MARTYR OF CÆSAREA, S. MERCURY, SENT FROM HEAVEN BY JESUS CHRIST TO PIERCE THE EMPEROR JULIAN THE APOSTATE . *to face p.* 194
After a Greek Painting of the Fourteenth Century.

S. METHODIUS . . . . . *on p.* 206

SS. VITUS, MODESTUS, AND CRESCENTIA . *to face p.* 206
After CAHIER.

S. BERNARD OF MENTHON (*see p.* 213) . . . *on p.* 218

TAILPIECE . . . . . „ 230

SS. PETER AND PAUL (*see June 29th*) . . . „ 281

S. ALBAN . . . . . *to face p.* 296

NATIVITY OF S. JOHN THE BAPTIST . . *on p.* 322

ZACHARIAS WRITING THE NAME OF JOHN . *to face p.* 324
After JOHN D. GHIRLANDAGO.

S. JOHN BIDDING FAREWELL TO HIS PARENTS „ 324
After FRA FILIPPO LIPPI.

S. JOHN THE BAPTIST IN THE DESERT „ 326
After CAMPAGNOLA.

S. JOHN BAPTIZING JESUS „ 328
From a Fresco.

BEHEADING OF S. JOHN THE BAPTIST . . „ 330

THE BLINDING OF S. SOLOMON . . . *on p.* 340

S. SAMPSON XENODOCHUS (*see p.* 387) . „ 385

S. LADISLAS . . . „ 406

S. PETER . . . . *to face p.* 418

S. PETER CUTTING OFF THE EAR OF MALCHUS —THE DISCIPLES FLEE AWAY . . . „ 420
From a Painting on wood by DUCIO, *Sixteenth Century, in the Cathedral of Sienna.*

MARTYRDOM OF S. PETER . . . *to face p.* 430
From a Fresco by FILIPPINO LIPPI, *in the Church of S. M. del Carmine at Florence.*

MARTYRDOM OF SS. PETER AND PAUL „ 432
From a Window in the Cathedral at Bourges.

S. PETER AND S. PAUL . . „ 432
After Bronzes at the Second or commencement of the Third Century, in the Christian Museum of the Vatican.

S. PAUL—CHURCH OF THE THREE FOUNTAINS, ROME . . „ 454

CORPUS CHRISTI.
From the Vienna Missal.

LIVES OF THE SAINTS

June 1.

S. NICOMEDE, *P.M. at Rome, circ.* A.D. 90 (*see Sept. 15th*).
S. CLARUS, *B.M. at Lectoure in France.*[1]
SS. FLORENTINUS AND COMP., *MM. at Perugia.*
SS. GRATIAN AND FELINUS, *MM. at Perugia.*
SS. AMMON, ZENO, AND OTHERS, *MM. at Alexandria,* A.D. 249.
SS. REVERIAN, B. AND COMP., *MM. at Autun,* A.D. 272.
S. SECUNDUS, *M. at Amelia, in Umbria, circ.* A.D. 303.
S. PAMPHILUS, *P.M.*, VALENS, *D.M.*, AND PAUL, *M. at Cæsarea in Palestine,* A.D. 309.
S. CAPRASIUS, *Ab. of Lerins, circ.* A.D. 430.
S. RONAN, *H. in Brittany, 6th cent.*
S. WISTAN, *K.M. at Evesham,* A.D. 749.
S. SYMEON, *H. at Treves,* A.D. 1035.
S. INIGO, *Ab. at Ogni, near Burgos, in Spain,* A.D. 1057.
S. CUNO, *Archb. Elect of Treves, M. at Tholey,* A.D. 1066.
S. PETER OF PISA, *H. at Montebello, in Umbria,* A.D. 1435.

SS. GRATIAN AND FELINUS, MM.
(UNCERTAIN.)

[Roman Martyrology, inserted by Baronius in these words:—"At Perugia the holy martyrs Gratian and Felinus, soldiers who, after suffering various tortures under Decius, received the crown of martyrdom." And Baronius quotes as his authority the Acts preserved at Perugia. But he laboured under a very serious mistake. The so-called Acts of SS. Gratian and Felinus, used as lections in the Arona Passionale, are extracted from the Acts of SS. Florentinus and Companions, martyrs at Perugia commemorated the same day. But these Acts are in their turn not genuine; they are, in fact, the Acts of SS. Secundianus and Comp. (Aug. 9th), which have been adapted "by some monk, more pious than learned," says Henschenius,—we should have said "as unscrupulously as ignorantly,"—by merely altering the names of persons and places so as to make the Acts serve for the Perugian martyrs, of whom, therefore, we may conclude that nothing was known. Consequently the less said about SS. Gratian and Felinus, patrons of Arona, or of SS. Florentinus and Companions at Perugia, the better. The relics of SS. Gratian and Felinus are now at Arona. Those of S. Florentinus were translated to Douai.]

[1] The Bollandists suppose that several—perhaps five—saints of the same name have been confounded in one, consequently the life of S. Clarus is in inextricable confusion.

SS. PAMPHILUS AND OTHERS, MM.

(A.D. 309.)

[Roman Martyrology, together with the Deacon Valens, and Paulus and seven others, MM. But by Usuardus, Ado, Notker, &c., Pamphilus alone, and the others on Feb. 16th. Authority:—Eusebius, a friend, perhaps a kinsman of S. Pamphilus. Eusebius says in his Eccl. Hist. that Pamphilus was "a name thrice dear to him." "Pamphilus was a man distinguished above the rest of us by his devotion to the Holy Scriptures." Eusebius wrote a separate life of his friend, and refers to this in his history. The life, which was in three books, has been lost, but Metaphrastes apparently borrowed from it his account of the saint.]

SAINT PAMPHILUS was a native of Berytus, and was of a rich and honourable family. In his youth he studied in the famous schools of his native town, and attained great proficiency in every branch of learning then taught. He afterwards moved to Alexandria, and became a disciple of Pierius, the scholar of Origen, in the great catechetical school of Alexandria. He spent large sums in collecting books, and having formed an extensive library, bestowed it on the Church of Cæsarea in Palestine, where he took up his abode. Pamphilus there established a school of sacred literature, and to his labours the Church was indebted for a correct edition of the Bible, which he transcribed himself. He held Origen in high esteem, and during his imprisonment wrote an apology for him in five books, of which the first is extant in a Latin translation. He also wrote an abridgment or exposition of the Acts of the Apostles, still extant. He was remarkable for his charity to the poor, his humility of spirit, and his grave austere life. He was ordained priest, and his eloquence caused him to be especially obnoxious to the heathen.

In 307, Urbanus, the governor of Palestine, caused him to be apprehended and cruelly tortured. He was then consigned to prison, where he remained nearly two years.

Urbanus was succeeded in the governorship of Palestine by Firmilian, who caused S. Pamphilus and Valens, an aged deacon of the Church of Jerusalem, and Paul of Jamnia, a devout Christian, to be brought before him. He ordered them all to be racked and then executed. Porphyrius, a slave of S. Pamphilus, then asked the governor to be allowed to bury the body of his master when dead. Firmilian asked if he, also, were a Christian, and when Porphyrius admitted that he was, ordered the executioners to torment him with their utmost ingenuity. But though his flesh was torn off his bones, and his bowels were exposed, he did not open his mouth. He finished his martyrdom by a slow fire, and died crying upon Jesus, the Son of God. Seleucus, a Cappadocian, for carrying the news of his slave's victory to Pamphilus, was condemned to be beheaded with the rest. He had already been scourged for the faith in 298. Firmilian had in his family a servant named Theodulus, whom he especially regarded for his honesty and diligence; but being informed that he was a Christian, and had embraced one of the martyrs, he condemned him to be crucified the same day. Julian, a catechumen, for embracing the dead bodies of the martyrs in the evening, was burnt over a slow fire. S. Pamphilus, with his companions Valens and Paul, was beheaded on the 16th Feb., 309. The bodies of the martyrs were left exposed to be devoured by wild beasts; but were not touched by them, and after four days were taken away and buried. Eusebius of Cæsarea, the historian, who has written the life of S. Pamphilus, and who had been his fellow prisoner, out of respect for his memory, took the surname Pamphili.

S. RONAN, B.H.

(6TH CENT.)

[Venerated in Brittany, and especially at Quimper. There was another S. Ronan, first abbot of Drumshallon, in Ireland, who died of the great plague in the year 665. Another S. Ronan was brother of S. Carnech, who died in 530. Another S. Ronan was a monk, who having learned abroad the right time for celebrating Easter, endeavoured to force S. Finan, the successor of S. Aidan in the see of Lindisfarne, to give up the Keltic rite for the Roman one. Ronan, says Bede III., c. 28, "nequaquam Finanum emendare potuit; quia potius, quod esset homo ferocis animi, acerbiorem castigando et apertum veritatis adversarium reddidit." It is not easy at first sight to determine whether by the "man of ferocious or rough mind" Bede meant Finan or Ronan; but the phrase "castigando," used by him to denote Ronan's mode of arguing, a mode very unbecoming towards a bishop, inclines one to think that he alluded to Ronan, who appears to have been a bitter (acerrimus) disputant. Colgan says that this S. Ronan was venerated in Brittany, and he has printed the Acts of the Brittany saint on Jan. 8th, the day on which the Ronan mentioned by Bede is venerated. But he made a mistake, the two saints are quite distinct. Authority:—The life of S. Ronan in the Quimper Breviary. In France S. Ronan is called *S. Renan.*]

S. RONAN, an Irish bishop, left his native island at the end of the 5th century, and came to Leon in Brittany, where he retired into a hermitage in the forest of Nevet. He received Grallo, king of Brittany, in his little cell on many occasions, as the king loved to spend long hours with him, hearing him speak and asking him questions. The story told in the Quimper Breviary is that the wife of the king, whose name was Queban, one day put her little daughter, aged five, in a box with bread and milk, whilst she devoted her time to more agreeable pursuits than looking after the children. But the little girl got a crust down her throat and choked. The queen, in a great fright, shut up the box and rushed screaming about in quest of her child, who, she pretended, had strayed. She found her way to the hermits' cell, where her husband was conversing on theology with the Irish saint. The woman

at once began to storm at the hermit for detaining the king so long from home. "But for you!" exclaimed she, with truly feminine rapidity of arriving at a conclusion, "my daughter would not have been lost."

"Fie, bold woman," said S. Ronan; "tell no more falsehoods, the child is in a box with a bowl of milk and some bread at home." And he rose up, and followed by the king and the queen, sought the palace, where he found the damsel, in the box, as he had said. Then Queban was stoned with stones till she died, and Ronan, casting himself on his knees, restored the dead girl to life.

S. WISTAN, K.M.

(A.D. 749.)

[Anglican Martyrologies. Authorities:—William of Malmesbury in his History and in his Gesta Pontificum. Also a legend given by Capgrave.]

WITLAF, king of Mercia, had a son named Wimund, who had married Elfleda, daughter of Ceolwulf. Wimund died of dysentery before his father, and left a son, Wistan, who was still a child when his grandfather Witlaf died. Bertulf, the brother of Witlaf, at once seized on the throne, but it was necessary to put Wistan, the rightful heir, out of the way. Bithfar, the son of Bertulf, accordingly having gone in quest of the boy, asked him for a kiss, and whilst the child was kissing him, he struck him on the head with the haft of his dagger, and a follower ran him through with his sword. The body, it is pretended, was discovered by a column of light standing over it, and it was removed to Repton and afterwards to Evesham. The place of the murder was afterwards called Wistanstow.

S. CUNO, ABP. M.

(A.D. 1066.)

[Treves Martyrology. Greven in his additions to Usuardus, Molanus, Canisius, Saussaye, &c. Authority :—His life by Dietrich, Monk of Tholey, a contemporary.]

ARCHBISHOP ANNO of Cologne[1] was one of the most ambitious men of his day. He carried off the youthful Emperor Henry IV. from Kaiserswerth, by stratagem, to obtain complete control over him ; and for a long time he ruled the empire in his name, and heaped to himself abbeys and lands, and bestowed benefices on his relations. On the vacancy of the see of Treves, he appointed to it, with the emperor's consent, his nephew Cuno, or Conrad, Archdeacon of Cologne, in high-handed defiance of the rights of the chapter and people of Treves to choose their own prince-bishop. The clergy and people of Treves rose to oppose the intrusion. Anno sent Cuno under the charge of the Bishop of Spires, and a goodly retinue, to take possession of the see, but Cuno was waylaid at Bideburg by the Vogt, or protector of the see, Count Dietrich, who dispersed the troop, plundered the treasure of the archbishop, and took him prisoner. The Bishop of Spires, who had taken refuge behind the altar of the church, was drawn forth, cudgelled, and obliged to escape half-naked, on an old horse. The archbishop was thrown into chains, treated with savage barbarity, and finally thrown down a rock, and stabbed to death, as he was found to be still breathing. Cuno seems to have been a pious, well-meaning man, and was the victim of the unscrupulous and ambitious schemes of his uncle. His body was removed to Tholey. His murderers remained unpunished.

[1] See Dec. 4th, S. Anno.

PENTECOST.
Descent of the Holy Ghost.

June 2.

SS. POTHINUS, B., AND COMP, *MM. at Lyons*, A.D. 177.
SS. MARCELLINUS, *P.*, PETER, *Exorcist*, AND COMP., *MM. at Rome, circ.* A.D. 304.
S. ERASMUS, *B.M. at Gaeta, circ.* A.D. 304.
S. EUGENIUS I., *Pope of Rome*, A.D. 657.
S. ADALGISL, *C. in Picardy, 7th cent.*
S. STEPHEN, *B.M. at Norrtelge, in Sweden, 9th cent.*
S. NICOLAS THE PILGRIM, *C. at Trani*, A.D. 1096.
SS. FORTY-NINE MARTYRS, *at Sandomir, in Poland*, A.D. 1260.

SS. POTHINUS AND OTHERS, MM.

(A.D. 177.)

[Almost all Martyrologies. Authority:—The letter written by the Churches of Vienne and Lyons to their brethren in Asia and Phrygia, giving an account of their sufferings, preserved, though not in its entirety, by Eusebius, in his Ecclesiastical History.]

E have, in the letter of the Churches of Vienne and Lyons describing their sufferings under the Emperor Marcus Aurelius, one of the most touching records of primitive Christian times. In the year 177, S. Pothinus was Bishop of Lyons, and S. Irenæus, who had been sent thither by S. Polycarp out of Asia,—according to a tradition preserved by Gregory of Tours,—was priest of that city.

"It is impossible," say the authors of the letter, "for us to give an exact account, nor will it be easy to conceive the extent of our present calamities, the rage of the pagans against the saints, and the sufferings of the holy martyrs among us. For the adversary directs his whole force against us, and lets us see already what we are to expect when he is let loose, and is in the end of the world allowed to attack the Church. He makes his assaults boldly, and stirs up his agents against the servants

of God. Their animosity runs so high, that we are not only driven from private houses, from the baths and public places, but even forbidden to show ourselves at all. But the grace of God, which overmasters all the powers of hell, hath rescued the weak from the danger, and from the temptation of the fiery trial, and exposed such only to the combat as are strong."

At first the people attacked them in a tumultuous manner, struck them, dragged them about the streets, threw stones at them, plundered them. But afterwards they proceeded more regularly. The tribune and the magistrates of the town ordered them to appear in the public place where they were examined before the populace, made a glorious confession of their faith, and then were sent to prison, where they were to wait the arrival of the governor. When the judge came to town, they were carried before him, and used with so much cruelty, that Vettius Epagathus, one of the number, fired with a holy resentment at their treatment, desired to be heard on that subject. "He was full of the love of God and his neighbour; a man so virtuous, that, though young, he may be said, like Zacharias, to have walked in all the commandments blameless. He undertook the defence of the injured brethren; and promised to show that the Christians were guilty of no impious practices. But the crowd broke into noisy and tumultuous opposition; and the governor, determined not to grant him that reasonable request, interrupted him, by asking whether he was a Christian. Upon his boldly declaring his faith, he was ranked among the martyrs, with the additional title of The Advocate of the Christians; which, indeed, was justly his due. And now it was easy to distinguish between such as came hither well prepared for the trial, and resolved to suffer all extremities, and such as were not. The former finished

their glorious course with the utmost alacrity; while the latter started back at the near view of what was prepared for them if they persevered, and quitted the field; this was the case with ten persons. Their cowardice and apostasy not only proved an inexpressible affliction to us, but also cooled the zeal of several who were not yet apprehended, and had employed their liberty in a constant attendance on the martyrs, in spite of all the dangers to which their charity might expose them. We were all now in the utmost consternation, not from the fear of torments, but apprehension of losing more of our number in this way. But our late loss was abundantly repaired by fresh supplies of generous martyrs, who were seized every day, till our two Churches were deprived of all their eminent men.

"As the governor's orders for letting none of us escape were very strict, several pagans in the service of Christians were taken with their masters. These slaves, fearing they should be put to the same torments, which they saw the saints endure, at the instigation of the devil and the soldiers, accused us of feeding on human flesh, and several other impious extravagances, which the principles of our religion forbid us to mention, or even think of. These calumnies excited the people to fury against us, so that they literally foamed with rage. It is impossible to describe the severity wherewith the ministers of Satan treated the holy martyrs on this occasion, to force some blasphemous expression from their mouths. The fury of the governor, the soldiers, and the people, fell most heavily upon Sanctus, a native of Vienne, and a deacon; also on Maturus, who, though but lately baptized, was yet bold and stout enough for the combat; on Attalus, a native of Pergamum, but who had ever been the pillar and stay of our Church; and on Blandina, a slave, in whom Christ

has shown us that those whom men despise, and whose condition places them below the regard of the world, are often raised to the highest honours by Almighty God on account of their ardent love for Him. She was of so weak a constitution, that we were all alarmed for her, and her mistress, one of the martyrs, was full of apprehension lest she should not have the courage and resolution to make an open confession of her faith. But Blandina was so mightily assisted and strengthened, that she bore all the torments her executioners, who relieved each other, could ply her with from break of day till night; they owned themselves conquered, protested they had no more tortures in reserve, and wondered how she could live after what she had endured at their hands. The frequent repetition of these words, "I am a Christian, no wickedness is transacted among us:" took off the edge of her pains, and made her appear insensible to all she suffered.

"The deacon Sanctus, too, endured most exquisite torments, with more than human patience. The heathens indeed hoped these severities would at last force some unbecoming expressions from him; but he bore up with such resolution that he would not so much as tell them his name, his country, or station in the world; and to every question they put to him, answered in Latin, "I am a Christian:" nor could they get any other answer from him. The governor, and the persons employed in tormenting the martyrs, were highly incensed at this; and, having already tried all other arts of cruelty, they applied hot plates of brass to the tenderest parts of his body: but, supported by the powerful grace of God, he still persisted in the profession of his faith. His body was so covered with wounds and bruises, that it was shapeless. Christ, who suffered in him, made him a glorious instrument for conquering the adversary, and a standing proof to others,

that there is no ground for fear where the love of the Father dwells. Some days after, the martyr was brought on the stage again, for the pagans imagined, that as his whole body being so sore and inflamed, and he could not bear to be touched, it would now be an easy matter to overcome him by a repetition of the same cruelties; or, at least, that he must expire under their hands, and thus strike a horror into the other Christians. But they succeeded in neither of these objects; for, to the amazement of all, his body under the latter torments recovered its former strength and shape, and the perfect use of all his limbs was restored: so that by this miracle of the grace of Jesus Christ, what was designed as an additional pain, proved an absolute and effectual cure. The devil thought himself secure of Biblis, one of the unhappy persons who had renounced the faith; and desirous to enhance her guilt and punishment by a false impeachment, caused her to be arraigned, believing it would be no hard matter to bring one so weak and timorous to accuse us of impieties. But the force of the torments had a very different effect upon her; they awakened her, as it were, out of a profound sleep; and those transitory pains turned her thoughts upon the everlasting torments of hell. So that, contrary to what was expected of her, she broke out into the expostulation, "How can it be imagined that they should feed upon children, whose religion forbids them even to taste the blood of beasts?"[1] From that moment she publicly confessed herself a Christian, and was ranked amongst the martyrs. The most virulent torments being thus rendered ineffectual by the patience of the martyrs, and the power of Jesus Christ, the devil had recourse to other devices. They were thrown into a dark and loath-

[1] These Christians still observed the law of abstaining from eating blood, enacted by the Apostles, Acts xv. 20.

some dungeon, had their feet cramped in wooden stocks, and extended to the fifth or last hole. The cruelties exercised were so great, that numbers died of the hardships they endured there. Others, after having been so inhumanly tortured, that one would have thought all the care imaginable could not have recovered them, lay there destitute of all human succour; but so strongly supported from above, both in mind and body, that they comforted and encouraged the rest: whilst others but lately apprehended, and who had as yet undergone no torments, soon died, unable to bear the loathsomeness of the prison.

"Among the persons who suffered for their faith on this occasion was the blessed Pothinus, Bishop of Lyons. He was then above ninety years old; and so weak and infirm that he could hardly breathe. But his ardent desire of laying down his life for Jesus Christ, gave him fresh strength and vigour. He was dragged before the tribunal; for, though his body was worn out with age and infirmity, his life was preserved till that time, that Jesus Christ might triumph in him. He was brought thither by the soldiers and magistrates, the whole multitude hooting and reviling him. On being asked by the governor, who was the God of the Christians, Pothinus told him, to prevent his blaspheming, he should know when he was worthy of having an answer. Upon which he was dragged about unmercifully, and inhumanly abused. Those who were near him, kicked and struck him without any regard to his venerable age; and those who were at some distance, pelted him with what first came to hand. He was scarce alive when he was thrown into prison, where he expired after two days' confinement.

"Those who had denied their faith when first taken, were also imprisoned, and shared the same sufferings with the martyrs, for their apostasy at that time did them no service.

They were distinguished from the others by their very looks: when the martyrs appeared, it was easy to discover cheerfulness and majesty blended in their faces: their very chains appeared graceful, and seemed more like the ornaments of a bride than the marks of malefactors. But those who had basely deserted the cause of Christ, appeared gloomy and downcast. The very pagans reproached them with faint-heartedness for renouncing their principles. This sight had a happy influence on several, strengthened them in their profession, and defeated all the attempts the devil could make on their constancy. After this, a great variety of torments was tried on the martyrs; and thus they offered to the eternal Father a sort of chaplet, or crown, composed of every kind of flowers of different colours; for it was fit that these courageous champions, who gained such glorious victories in so great variety of engagements, should receive the crown of immortality. A day was set when the public was to be entertained at the expense of their lives, and Maturus, Sanctus, Blandina, and Attalus were brought out to be thrown to the beasts for the diversion of the heathens. Maturus and Sanctus being conducted into the amphitheatre, were made to pass through the same torments, as if they had not before felt the force of them, and looked like champions, who had worsted the adversary several times, and were just entering on the last trial of their courage. Again they felt the scourges, and were dragged about by the beasts as before; and, in short, they suffered every torment the incensed multitude were pleased to call for. Presently all joined in asking that the martyrs should be put into the red-hot iron chair. This was granted; and the noisome smell of their roasted flesh did not in any way abate their rage. They could extort nothing more from Sanctus than his former confession;

and he and Maturus, after a long struggle, had their throats cut; and thus their victory was the only entertainment that day.

"Blandina was fastened to a post to be devoured by beasts; her arms were stretched out in the ardour of prayer. After she had remained thus exposed for some time, and none of the beasts could be provoked to touch her, she was untied, carried back to prison, and reserved for another combat. Accordingly, though she was a poor, weak, common slave, yet, by putting on Christ, she overcame all the skill and malice of her enemy, and by a glorious conflict, attained to the crown of immortality.

"Attalus was called for next, and the people were loud in their demands to see him suffer. He was led round the amphitheatre, and the inscription in Latin was carried before him: "*This is Attalus, the Christian.*" The whole assembly was ready to discharge its rage on the martyr, when the governor, understanding he was a Roman citizen, remanded him to prison, and wrote to the Emperor to know his pleasure concerning him and the rest of the prisoners. During their reprieve, they gave extraordinary proofs of charity and humility. Notwithstanding such a variety of sufferings for the faith, they would by no means allow us to call them martyrs; and severely reprimanded any of us, who in writing or speaking, gave them that title; which, according to their humble way of reasoning, was due only to Jesus Christ, the faithful and true martyr, or witness—the first-born of the dead, and the guide to eternal life; or, at most, could only be extended to such as were freed from the prison of the body. They then besought the brethren, with tears, to offer up assiduous prayers that they might be enabled to persevere to the end. But, though they refused the title of martyr, yet every action of theirs was expressive of the power of martyrdom; particu-

larly their meekness, their patience, and the intrepid freedom with which they spoke to the heathens, and which showed them to be void of fear, and ready to suffer anything it was in the power of their enemies to inflict. But their chief concern, on the motive of sincere charity, was how to rescue those unhappy persons who had apostatised. Far from insulting over the lapsed, they freely administered to their spiritual wants, out of their abundance; expressing the tenderness of a mother for them, and shedding floods of tears before their heavenly Father for their salvation. Thus they asked for life, and it was granted them. For their endeavours were so successful, that the Church had the joy of seeing several of her children recover new life, ready to make a generous confession of the sacred name they had renounced, and even offer themselves to the trial.

"Among the martyrs, there was one Alcibiades, who had been long used to a very austere life, and to live entirely on bread and water. He seemed resolved to continue this practice during his confinement; but Attalus, after his first combat in the amphitheatre, understood by a revelation, that Alcibiades gave occasion of offence to others, by seeming to favour the new sect of the Montanists, who endeavoured to recommend themselves by their extraordinary austerities. Alcibiades listened to the admonition, and from that time he ate of everything with thanksgiving to God. In the meantime the Emperor's answer arrived, directing the execution of all who persisted in their confession, and discharging those who had recanted. The governor took the opportunity of a public festival among the pagans, which drew vast crowds from all parts; and ordered the martyrs to be brought before him with a design of entertaining the people with the sight of their sufferings. After a re-examination of them,

finding them resolute, he sentenced such of them as were Roman citizens to lose their heads, and ordered the rest to be thrown to wild beasts. And now the glory of Jesus Christ was magnified in the unexpected confession of such as had before denied their faith. Those weak persons were examined apart, with a view of giving them their liberty; but, upon their declaring themselves Christians, they were sentenced to suffer with the other martyrs. Some indeed still continued in their apostasy; but then they were only such as never had the least trace of true faith, and who, by their way of living, had cast a scandal on the religion they professed, and who may justly be styled sons of perdition.

"Alexander, a Phrygian by birth, and physician by profession, was present, when the apostates were brought this second time before the governor. He had lived many years in Gaul, and was remarkable for his love of God, and his freedom in publishing the Gospel; for he was full of an apostolical spirit. This man being near the tribunal at that critical moment, made signs with his eyes and head, to exhort them to confess Jesus Christ, with much agitation, so that it was impossible it should pass unobserved. The heathens exasperated to see those confess who had recanted, clamoured against Alexander as the author of this change. Upon which the governor turning himself towards him, asked him who and what he was. Alexander answered, he was a Christian; this so enraged the governor, that without any further enquiry, he condemned him to be thrown to the wild beasts. Accordingly, the next day, he was conducted into the arena with Attalus, whom the governor, to oblige the people, had delivered up the second time to the same punishment. Having undergone all the various torments usually inflicted in the amphitheatre, they were despatched with the sword. Alexander was not

heard to sigh or make the least complaint, conversing only with God in his heart. When Attalus was placed in the iron chair, and the broiling of his body exhaled an offensive smell, he turned to the people, and said to them, in Latin, "This may, with some justice, be called devouring men, and thus you are guilty of that inhuman act; but we are neither guilty of this, nor of any other abominable practice of which we are accused." Being asked what was the name of his God, he replied, "God has not a name like us mortals."

"On the last day of the combats of the gladiators, Blandina, and Ponticus, a lad not above fifteen years old, were brought into the amphitheatre. They had been obliged to attend the execution of the martyrs every day, and were now urged to swear by the idols. Upon their absolutely refusing to comply with this demand, the people gave vent to their rage; and without regard either to the youth of Ponticus, or to the sex of Blandina, employed all sorts of torments upon them, in vain, to make them swear by the idols. Ponticus, encouraged by his companion, passed cheerfully through all the stages of his martyrdom, and died gloriously. Blandina was the last that suffered. She had acted like a mother, animating the other martyrs as if they were her children; and now, passing through the same trials, she joyously hastened after them. She was scourged, torn by beasts, put into the burning chair; afterward wrapped in a net, and exposed to a wild bull, that tossed and gored her for a long time. Finally she had her throat cut. The heathens themselves could not but wonder at her patience and courage, and own, that among them, no woman had ever been known to endure such sufferings with so great constancy.

"Not content with the death of the martyrs, the savage people raged against their dead bodies. Those who

had died in prison were thrown to the dogs, and a strict guard was kept, day and night, to prevent our carrying them off. The remains of the other martyrs, such as the beasts or the fire had spared, their scattered half-burnt limbs, the heads and trunks, were carefully laid together, and watched by the soldiers several days. Some foamed and gnashed their teeth at the sight of these relics, expressing their eager desire to inflict more exquisite torments upon them; while others laughed and scoffed at the martyrs, extolling their own idols, ascribing to them the punishment of their enemies. Even those who had behaved themselves with most moderation, and felt some compassion for their sufferings, could not forbear reproaching them now, by asking, Where is their God? What hath this religion availed them, which they have preferred to life itself? These were the dispositions of the heathens on this occasion, while we were most sensibly afflicted that we could not bury our brethren. The soldiers were always on the guard, not to be gained by entreaty or money, and took care to keep the bodies unburied. The martyrs' bodies lay thus exposed six days, and then were burnt to ashes, and thrown into the Rhone, that no part of them might remain above ground. This they did, as if they had been superior to God, and could thereby have prevented the resurrection, the hope of which, as they observed, had animated the martyrs. Let us now see, said the heathens, if they will ever return again to life, and whether their God can save them, and deliver them out of our hands."

The dungeons in which S. Pothinus, S. Blandina, and the other blessed martyrs were immured, are shown beneath the venerable church of the Abbey of Ainay, at Lyons. They are gloomy cells without light or air, below the bed of the river. The apertures by which they are entered are so low that the visitor is obliged to creep into

them upon hands and knees. They adjoin a crypt which was used as a chapel until the Revolution. Traces of Roman work are there distinctly seen, and the walls are covered with modern frescoes of the martyrs, and the floor laid with fresh mosaics. It has been restored to use.

SS. MARCELLINUS, P., AND COMP., MM.

(ABOUT A.D 304.)

[Roman and most other Latin Martyrologies. Authority:—The ancient Acts, written after the time of Pope Damasus (d. 384), whose epitaph on the martyrs is quoted. Damasus is said, when a boy, to have heard the account of the martyrdom from the man who executed them. This man's name was Dorotheus, and on his conversion in his old age, he was baptized by Pope Julius I. (d. 352.) The Acts are no doubt founded on the popular remembrance of what this man related. Some of the incidents are evident exaggerations, but they occur in that part of the story with the facts of which Dorotheus was not personally acquainted. The conversations are, of course, embellishments by the writer of the Acts.]

S. MARCELLINUS was a priest, and Peter an exorcist at Rome, who were imprisoned by order of Serenus, the magistrate. In prison Peter converted his jailor Arthemius, his wife, and daughter Paulina, and they were baptized by S. Marcellinus. Serenus ordered the jailor, his wife, and daughter, to be crushed to death. Marcellinus and Peter were sent with executioners into a solitary place that they might die and be buried without witnesses. Marcellinus and the exorcist were bidden first clear of brambles and nettles the ground where they were to be laid. This they cheerfully did, and then their heads were struck off. Their place of sepulture was however divulged, probably by Dorotheus, the executioner, who afterwards became a Christian, and the bodies were removed to the Catacomb of S. Tiburtius, on the Via Lavicana.

The relics were afterwards removed to Germany, to the monastery of Seligenstadt.

S. ERASMUS, B. M.

(ABOUT A.D. 304.)

[Hrabanus, Ado, Notker, Usuardus, Roman Martyrology. The Acts are not trustworthy.]

UNFORTUNATELY we have no authority in the smallest degree trustworthy for the legend of this very popular saint, and curiously enough, the apocryphal acts do not attribute to him that manner of death which popular art has delighted in representing, and which has given to this saint his distinguishing symbol.

The Acts say that he was a bishop who, on the breaking out of persecution, retired to Mount Lebanon, where he lived in a cave, and was fed by a raven which brought him daily a loaf of bread.

He was arrested by order of Diocletian, and was subjected to various tortures; he was beaten, and then plunged in boiling pitch. Not being injured, he was re-conducted to prison, and in the night was transported by an angel to Italy, and deposited near Lake Lucrino. There he was again arrested, and again tormented. A red-hot coat of mail was cast over his naked body, and he was seated in a red-hot chair of iron. Next he was cast into a cauldron of boiling oil, and issued from it unharmed. He was then conducted to Gaeta, where, raising his hands to heaven, he expired peacefully. Such is the story in the Acts, and it is impossible to doubt that it is made up of the Acts of two different saints of the same name, one in Syria, the other in Campana. But in popular belief S. Erasmus died by having his bowels unwound and coiled upon a windlass. Thus he is represented in painted wood sculpture at Leffe, near Dinant on the Meuse, where a relic of him is preserved. Two executioners are busy turning a windlass, and S. Erasmus stands, naked, bound to a tree, and his

bowels are being wound off through his gashed stomach. On the strength of this popular belief, the saint goes in the North of France and in the Walloon country, by the name of *S. Agrapard*,[1] *Crapard*. Under the name of S. Crapard he is invoked at L'Huys, near Braine-sur-Vesle, against colics. He is invoked at Leffe and Namur against the same disorder. M. Cahier, S. J., in his "Characteristiques des Saints," suggests that S. Erasmus, who is regarded at Naples as the patron of sailors, with his name corrupted into *Elmo*,[2] may have been given a ship's capstan as his symbol, and the rope coiled round it may have been mistaken for bowels.

SS. MARTYRS OF SANDOMIR.

(A.D. 1260.)

[Dominican Martyrologies. Commemorated at Sandomir by order of Alexander IV. Pius VII., authorised the commemoration of them throughout the Dominican Order.]

IN the 13th century, there was a Dominican Convent at Sandomir in Poland.

On the night of the 2nd June, 1260, after Matins, one of the novices read the Martyrology for the day, and amongst those to be commemorated, read out "The forty-nine Martyrs of Sandomir." All the brethren were amazed, and accepting it as a sign, prepared for death. That day the Tartars broke into the Convent and massacred forty-nine of the friars.

[1] That is, S. Windlass.

[2] Elsewhere he is called S. Yreaume. S. Peter Gonzales, and S. Anselm of Lucca, are also supposed to be contracted into S. Elmo.

June 3.

S. Cæcilius, *P. at Carthage, 3rd cent.*[1]
SS. Peregrinus and Laurence, *MM. at Arezzo in Tuscany, circ.* A.D. 250.
SS. Lucillian, Claudius, Hypatius, and Comp., *MM. at Byzantium, circ.* A.D. 273.
S. Clothilda, *Q. at Paris, circ.* A.D. 540.
S. Liefard, *Ab. of Meung, near Orleans, circ.* A.D. 550
S. Coemgen or Kevin, *Ab. of Glendalough,* A.D. 618.
S. Genes, *B. of Clermont, circ.* A.D. 657.
S. Isaac, *Mk. M. at Cordova,* A.D. 851.
S. Oliva, *V. at Anagni.*
S. Morand, *Mk. of Clugny,* A.D. 1114.
B. John Grande, *C. at Xeres,* A.D. 1600.

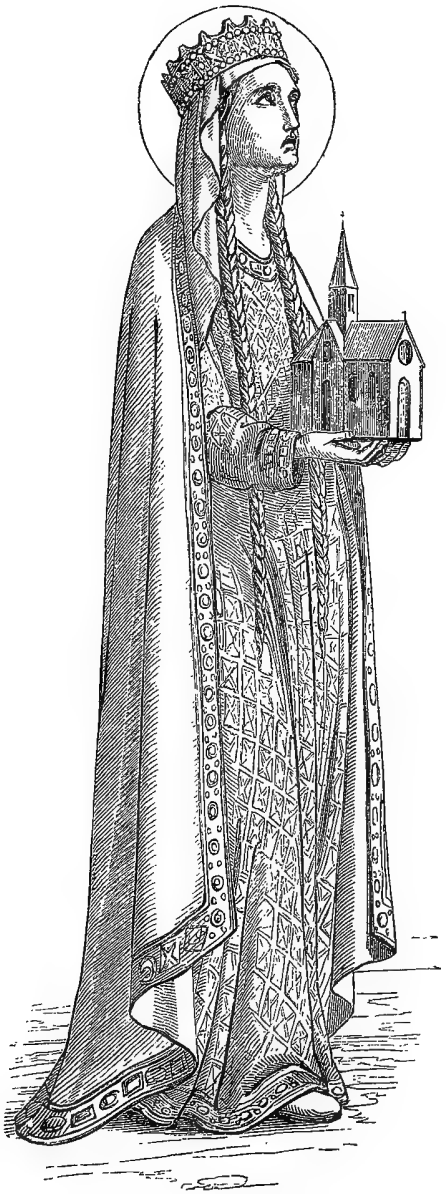
SS. PEREGRINUS AND LAURENCE, MM.

(ABOUT A.D. 250.)

[Roman Martyrology, Usuardus, Notker, Hrabanus, &c. Authority:—The ancient Acts, but certainly not of a date near the time of the martyrdom. They contain some inaccuracies, as when they say that the Roman governor rent his clothes on hearing the saints speak against his gods. This was a sign of indignation among the Jews, but not among the Romans. Several additions which recur over and over again in the less authentic Acts with wearisome iteration are to be found in these also, and show that the original Acts have been tampered with and amplified.]

SAINTS PEREGRINUS and LAURENCE were brothers. In the persecution of Decius they were brought before Tiburtius the governor, at Arretium, the modern Arezzo. After severely reprimanding them, as they were of noble birth, the governor dismissed them, strictly enjoining them, as they valued their lives, not to labour to convert others to their superstition, as he called the religion of Christ. As, however, they refused obedience, he ordered them to be decapitated.

[1] He converted S. Cyprian the great martyr and bishop. Nothing else is known of him.



S. CLOTILDA. After Cahier. [June 3.

S. CLOTHILDA, Q.

(ABOUT A.D. 540.)

[Roman and Gallican Martyrologies. Authority:—Gregory of Tours, in his History of the Franks, and Fredegar.]

GONDECAR, king of Burgundy, was killed in battle against Attila, king of the Huns, and left four sons—Gundebald, Chilperic, Gondemar, and Gondegisl. These brothers divided Burgundy between them, but Chilperic and Gondemar combined to expel their brothers from Burgundy. But Gundebald raising an army defeated them, burnt Gondemar in his castle, and killed Chilperic, his wife and sons, leaving only the two daughters alive, Sedelenda and Clothilda. Sedelenda entered a nunnery, but Clothilda was brought up in the palace of Gundebald.

In the midst of a fierce people, at a time when war was the constant occupation of princes, a gentle spirit must needs flee for refuge to religion as a port of tranquillity. Clothilda grew up full of piety and tenderness to sufferers. About the year 492 she was married to Clovis, king of the Franks, a heathen. Their first son was baptized, but dying shortly after, the king attributed it to his baptism. A second son was born, and she persuaded him to allow it to be also baptized. He consented with hesitation, and the child received the name of Clodomir at the sacred font. Shortly after it fell ill, and the king was furious. "This comes of your holy water!" he said. Clothilda prayed fervently, and obtained the life of the child. After this she had a daughter who received her name, and was married to Amalaric, king of the Visigoths.

The gentle influence of Clothilda was daily softening the prejudices of her husband, and breaking down the barriers which prevented his conversion. But it was not to be in the palace, but in the battle-field, that the warlike king

would yield. The Franks and the Alemanni met in battle at Tolbiac. The Franks were worsted, and were flying, when Clovis thought of the God of Clothilda. Raising his hand to heaven he renounced Thorr and Odin, and vowed that if he gained the victory, he would be baptized and become a Christian. The tide of battle turned; the Alemanni were routed, their king slain, and to preserve themselves from annihilation, hailed Clovis as their sovereign.

Clothilda, without loss of time, sent the glad tidings to S. Remigius, bishop of Rheims. Clovis still hesitated, till he could consult his people. The obsequious warriors declared their readiness to be of the same religion as their king. To impress the minds of the barbarians, the baptismal ceremony was performed with the utmost pomp; the church was hung with embroidered tapestry and white curtains; odours of incense like airs of Paradise were diffused around, and the building blazed with countless lights. When the new Constantine knelt in the font, "Fierce Sicambrian," said the bishop, "gently bow thy neck: burn what thou hast adored, and adore what thou hast burned."

Three thousand Franks followed the example of Clovis. During one of the subsequent religious instructions, the bishop dwelt on the events of the Passion. "Hah!" exclaimed Clovis, "had I and my faithful Franks been there, the Jews had not dared to do it."

At that time Clovis the Frank was the only orthodox sovereign in Christendom. The Emperor Anastasius lay at least under the suspicion of favouring the Eutychian heresy. The Ostrogoth Theodoric in Italy, the Visigoth and Burgundian kings in France, the Suevian in Spain, the Vandal in Africa, were Arians. The sincerity of Clovis in his conversion, has been controverted, and it has been thought that there was in it something of political calcu-

BAPTISM OF CLOVIS.

After a Painting by D. F. Laugee.

June 3.

lation. But in looking closely, the hypothesis fails, a great struggle is discoverable in this barbarian, held back by his pagan superstitions, but attracted by Christian light and civilization. The gods, from whom he believes himself to be lineally descended, awe him, and he attributes to their anger the death of his first-born. He hesitates to abandon them for this new God, "this unarmed God, who is not of the race of Thorr and Odin," as he said. He also dreaded his people, and he desired their consent. Nevertheless, the hopes of subjugating all Gaul held out to him as the price of his abjuration, touched him, and the peril of Tolbiac decided him. Yet we must not forget the long used influence of his gentle wife, and the theological discussions he held, of which if Gregory of Tours alters the expressions, he at all events proves the existence. One must remember the testimony of Nicetius of Trèves, when, in addressing the grand-daughter of Clovis, he wrote to her, "You have learnt from your ancestress Clothilda, of happy memory, how she drew to the faith her lordly husband, and how that he, a man of keen thought, would not yield till he was convinced of the truth." Clovis now turned his arms against Alaric, king of the Arian Visigoths, who occupied a large portion of the south of Gaul. The war assumed a religious character, and when Clovis sent to the tomb of S. Martin at Tours, to ask for some omen of victory, the messengers entered the minster as the monks were singing "Thou hast girded me with strength unto the battle; thou shalt throw down mine enemies under me" (Ps. xviii. 39). A marvellous hind shows the Franks the ford across the river; and when Clovis is encamped before Poitiers, a flaming meteor hangs above the royal pavilion. Later, the invasion of Burgundy is coloured with the same religious motives. Clovis fights to extend at once the kingdom of Christ and of himself.

Before the war broke out, a synod of orthodox Burgundian bishops met at Lyons, with S. Avitus of Vienne at their head. They visited King Gundebald, and proposed a conference with the Arian bishops. The king shrewdly replied, "If yours be the true doctrine, why do you not prevent the king of the Franks from waging an unjust war, and from caballing with my enemies against me? There is no Christian faith where there is rapacious covetousness for the possessions of others, and thirst for blood. Let him show forth his faith by his works." S. Avitus skilfully evaded this question, and significantly replied that he was ignorant of the motives of Clovis. "But this I know, that God overthrows the thrones of those who are disobedient to His law." [1]

Clothilda is said to have stimulated Clovis into engaging in this war, whether to advance the Gospel or to avenge the death of her parents and brothers, is not as manifest as we might desire.

On the death of Clovis, in 514, the kingdom was divided between his sons. Clodomir became king of Orleans, Childebert king of Paris, Clothair of Soissons, and Thierry of Austrasia, having his capital at Metz. Clothilda retired to Tours, where she spent her days in devotion; she still, however, maintained an influence and interest in public affairs, and stirred up her sons to make war on Sigismund, king of Burgundy. "My dearest ones!" said the queen, "I grieve not that I have brought you up, and now, I

[1] Collatio Episcop. apud D'Archery, Spicileg iii., p. 304. It is a sad blot on the memory of S. Avitus that he, with fulsome flattery, excused the butchery of his brothers by Gundebald. He wrote:—"You weep with inexpressible grief at the death of your brothers." He had burnt one, cut the throat of another, killed his two nephews, and thrown his mother down a well with a stone round her neck. "Your sympathising people are afflicted at your sadness. But by the secret counsels of God, this sorrow will be turned into joy; for no doubt this diminution in the number of its princes was ordained for the welfare of the kingdom, those alone were allowed by God to live who are needed for the administration of the kingdom." Alc. Aviti Epist., ap. Sirmond. Oper. ii.

beseech you, avenge my wrong, the murder of my father and mother!" Sigismund, king of Burgundy, was the son of Gundebald, her uncle, who had wronged her. There was no excuse now of advancing the true faith, for Sigismund had renounced Arianism, and become a Catholic. The expedition ended in the murder of Sigismund (see May 1st), and of his wife and children; and the Burgundian king is honoured as a saint and martyr. Perhaps Gregory of Tours was wrong in saying that their mother urged the princes to this war of revenge. But if not, she was amply punished by seeing them turn their arms against each other in internecine strife. Clothilda died at Tours on June the 3rd, but the year of her death is not certain.

Her relics are preserved at Vivières, where on this day a famous pilgrimage and procession is made bearing them. Also portions at Cœuvres, Andelys, Joyenval, and Longpont near Paris; as well as in the Church of S. Genevieve at Paris.

S. KEVIN, AB.

(A.D. 618.)

[Irish Martyrologies. Authority:—A life abounding in marvels, sometimes of grotesque absurdity,[1] written very late, as is the case with all the lives of Irish saints. However, the main outlines of his story may be unravelled from the tangle of traditions which compose his life.]

S. KEVIN OR COEMGEN (the Fairbegotten) was of an illustrious family, in the country of the O'Tooles. His

[1] Once a man ran away from twelve men who sought his life, to seek the protection of S. Kevin. The cell-door was shut, so he cast himself down outside. The pursuers came up, and seeing the door shut said, "Here is a log of wood, we will sit on it and wait till our man comes out." Now by the virtue of S. Kevin to their eyes the man they were pursuing appeared to be a log. So they sat in solemn row on him, waiting. When the saint opened their eyes, they were so moved with compunction that they all became monks. He is said to have put his shirt outside his door for a cow to lick clean. The cow was unparalleled for the abundance of milk she gave after having cleansed the garment.

father's name was Coemlog, and his mother was of the princely house of Dal-Messincorbh, and was called Coemella. They were Christians, and Coemgen was baptized as a child by the priest Cronan. At the age of seven he was placed under the care of S. Petroc, a Briton, then in Ireland. When twelve years old his parents consigned him to the care of the three holy fathers—Eogan, Lechan, and Enna—to be educated by them in their school, and he remained with them diligently studying for three years. After this he is said to have become the disciple of Beran, a hermit, and then of a bishop, Lugid, who ordained him priest. By the advice of this bishop he is said to have founded a monastery for himself at a place called Cluainduach. Then, leaving some monks there, he repaired to his own country, and formed his chief establishment at Glendalough. At what time this monastery was founded is not recorded, but it must have been before A.D. 549, if it be true that he was abbot there when he went to pay a visit to S. Kieran of Clonmacnois, where he did not arrive till three days after the death of that saint.

Into his charge was committed the care of Foelan, the infant son of Colman, a Leinster noble, or petty prince, to protect it from the fury of the divorced wife of Colman, who contrived the death of all his children. Coemgen fed the child on the milk of a doe which came from the forest to the door of his cell. A raven was wont, after the doe had been milked, to perch on the bowl, and sometimes upset it. "Bad luck to thee," exclaimed the saint; "when I am dead, there will be a famous wake, but no scraps for thee and thy clan. Whilst all the mourners are making merry below, thou wilt be croaking round the mountain-top supperless, for not a bite shalt thou have." When very old, the saint moved further up the valley among the woods to be more alone, and lived in complete solitude,

save for the birds which fluttered singing around him, and perched on his shoulders.

When far advanced in years he meditated a long pilgrimage, but was dissuaded by Carbhan, a hermit, who said drily, "Birds do not hatch eggs whilst on the wing." Coemgen took the hint, and remained at Glendalough perfecting his institutions, and extending them into different places. When he felt his end approach, he received the holy Viaticum from S. Mochnorog, a Briton, who had a cell to the east of Glendalough, and died June 3rd, 618.

A Semi-choir of Friars.

June 4.

S. CLATEUS, *B.M. at Brescia, 1st cent.*
S. QUIRINUS, *M. at Tivoli.*
S. QUIRINUS, *B.M. of Sissek in Croatia,* A.D. 304.
S. METROPHANES, *Patr. of Constantinople, circ.* A.D. 325.
S. OPTATUS, *B. of Milevis in Numidia, circ.* A.D. 380.
S. ALONIUS, *Ab. in Egypt, circ.* A.D. 400.
S. PETROCK, *Ab. C. at Bodmin in Cornwall, circ.* A.D. 600.
S. BREACHA, *V. in Cornwall, about 5th or 6th cent.*
S. BURIAN, *V. in Cornwall.*
S. SATURNINA, *V.M. at Arras.*
S. NENNOCHA, *Abss. in Brittany, 8th cent.*
S. WALTER, *Ab. at Serviliano.*
S. FRANCIS CARACCIOLO, *C. at Agnone in the Abruzzi,* A.D. 1608.

S. QUIRINUS, B.M.

(A.D. 304.)

[Ancient Roman Martyrology, attributed to S. Jerome, Modern Roman Martyrology; also Usuardus and Notker. Authority:—The ancient Acts which were seen by S. Jerome, and by Prudentius who composed a hymn on this saint. The Acts were apparently written in the reign of Constantine, and were extracted from the Proconsular records. But they have gone through some slight enlargement. One manifest interpolation narrates the translation of the body to Milan in the time of Innocent II. (1130-43), but this is not to be found in all copies.]

QUIRINUS, of Blessed Memory, was Bishop of Sissek, now a small town, on the Save in Croatia. He was sought by the governor Maximus, and attempted to escape and hide himself, but was captured, and brought before the governor. Maximus asked him why he fled. He answered, "I obeyed the words of my Lord who said, When they persecute you in one city, flee unto another."

Maximus—"Who gave this command?"

Quirinus—"Christ, who is very God."

Maximus—"Know you not the imperial orders would

find you wherever you were? And He whom you call God could not save you from falling into our hands nor deliver you out of them now you are in them."

Quirinus—"The God whom we adore is ever present with us, to help in time of need. He was with me when I was taken, He is with me now, and He speaks to you through my mouth."

Maximus—"You talk much, and delay the execution of the orders. Read the divine edicts, and comply with what they enjoin."

Quirinus—"I pay no heed to these injunctions, because they are impious, and contrary to the commands of God, requiring us to sacrifice to imaginary divinities. The God whom I serve is everywhere; He is in heaven and earth and sea. He is above all things, containing everything in Himself, and by Him and in Him all created things subsist."

Maximus—"Old age has weakened your understanding, and you are deluded with idle tales. Obey and throw a little incense on the fire to the gods, and you will be rewarded; refuse, and expect torments and death."

Quirinus—"What you threaten me with I count as great glory, and death will open to me eternal life. I will offer no incense to demons, for I know well the altar of my God, on which I have often sacrificed oblations of sweet savour."

Maximus—"Your craze is driving you to destruction. Once for all—Will you sacrifice to the Gods?"

Quirinus—"No. It is written 'the gods of the heathen are but devils.'"

The governor then said, "You shall be beaten with clubs, and if you persist in your obstinacy, I shall send you to Amantius, governor of Pannonia Prima, for a capital sentence."

The old bishop was then severely beaten, but remained firm. He was taken back to prison, and after three days was sent to Amantius the governor, who was then at Scarabantia (Odenburg near the Neusiedler See). He ordered the bishop to be conducted to Sabaria, or Sarvar on the Raab, whither he was proceeding. On reaching Sarvar, Amantius ordered him to be brought before him in the theatre, and having read the minutes of his examination by Maximus, asked the bishop if he admitted that they were correct. S. Quirinus replied that they were so, and then Amantius asked him if he persisted in his refusal to adore the gods. Quirinus answered, "I have confessed the true God at Siscia, I have never adored any other. Him I carry in my heart, and no man can ever tear me from Him."

Amantius endeavoured to overcome him by promises, but finding him inflexible, ordered him to be cast into the Raab, with a mill-stone round his neck. The stone, that of a hand-quern, was then attached to him, and he was plunged in the shallow stream of the Raab, and before he sank and was swept away, he addressed a few words of exhortation to the people who had crowded to see this execution.[1]

The body was carried ashore a little below Sarvar. The relics were afterwards transported to Rome, and in 1140

[1] Alban Butler says that to the great astonishment of the spectators S. Quirinus did not sink, but remained long above water, and it was only after a long prayer addressed to Christ that he succeeded in overcoming the repugnance of the mill-stone to drag him under water. The Acts only say, "Jussit sancto Dei Sacerdoti molam ad collum ligari et in fluvii Sibaris undas demergi. Cumque de ponte præcipitatus fuisset in fluvium [et diutissime supernataret] et cum spectantibus locutus esset, ne suo terrentur exemplo, vix orans ut mergeretur obtinuit." The portion in brackets seems to be an insertion of a copyist. The long prayer given by Butler is from the hymn of Prudentius, and not in the Acts at all. Of course there may have been a miracle wrought, but the circumstance is quite simple of explanation without. The Raab is not deep at Sarvar, the season was summer, and the mill-stone was evidently one of a hand-quern.

were placed in the Church of S. Maria beyond Tiber. Many other places claim to possess his relics, but undoubtedly they are the bones of other saints of the same name. There are at least six saints of this name known to have existed, and it is likely enough that a church possessing the remains of one of these, whose history is almost unknown, may have supposed them to have belonged to the famous Quirinus of Sissek.

S. METROPHANES, B.

(A.D. 325.)

[Greek, Arabo-Egyptian, Syriac, Russian and Roman Martyrologies. Authorities :—Photius, Biblioth, 471, Theodoret and Socrates.]

METROPHANES, bishop of Byzantium, lived to see strange changes. The quiet little town which he ruled was being transformed into the capital of the East, and became the residence of the emperor. And persecution was at an end; the cross of Christ had displaced the Roman eagle. When the Emperor Constantine convened the great council of Nicæa, Metrophanes was unable to attend, being detained at Byzantium by old age and sickness—he was over a hundred years of age; but his priest, Alexander, himself seventy years old, was there, with a little secretary of the name of Paul, not more than twelve years old, one of the readers and collectors of the Byzantine Church. At the conclusion of the council, if we may believe the Eastern story preserved by Photius, before the bishops finally left Nicæa, Constantine announced that he had one favour to beg. They granted it. It was that they would return with him to Byzantium to see Metrophanes, the aged bishop, whom he called his father, and to bless by their presence the new city which he had founded. They

came, and on the Sunday they met both the emperor and the bishop of the future capital of the Eastern Church. The emperor then adjured the aged prelate to name his successor. Metrophanes replied with a smiling countenance, that a week since it had been intimated to him in a dream, how ten days from that time his end would come, and he accordingly named Alexander of Byzantium his successor, and the boy Paul to be the successor of Alexander. Then turning to the Bishop of Alexandria, "You, too, my brother," he said, "shall have a good successor." And, taking the young deacon Athanasius by the hand, "Behold," said he, "the noble champion of Christ! Many conflicts will he sustain in company not only with my successor Alexander, but even with my next successor Paul."

With these words he laid his pall on the altar for Alexander to take, and in seven days, on June 4th, expired in his 117th year. Such, according to the Byzantine tradition, was the inauguration of the next two great events of Eastern ecclesiastical history, the foundation of the city and patriarchate of Constantinople, and the consecration of Athanasius to be the champion of the Faith against the world.

S. OPTATUS, B. C.

(ABOUT A.D. 380.)

[Roman Martyrologies. Authorities:—His own writings, and mention by S. Fulgentius and S. Augustine.]

S. OPTATUS was an African, and was educated as an idolater, but was converted to Christianity, and became bishop of Milevis in Numidia. He is chiefly known by his books against the Donatists, which is a principal source of information concerning these schismatics in the early portion of their history.

S. PETROCK, AB.

(6TH CENT.)

[York, not Sarum, and more Modern Anglican Martyrologies, also Saussaye in his Gallican Martyrologies. Authority :—A life by John of Tynemouth (ccâ. 1360), full of fable.]

S. PETROCK is said to have been of royal blood, and born in Cumberland, but on the death of his father the king, despising worldly pomp, he went into Ireland, where he spent twenty years,[1] studying. At the end of that time, mounting a raft with some disciples, he came to Cornwall, where he found, and conversed with S. Sampson, afterwards Bishop of Dol. He spent thirty years at Padstow, in a cell, living on scarcely any food, and rising at cock-crow, he stood in the water reciting psalms till break of day. Then he went a pilgrimage to Rome, and if we may believe the life by John of Tynemouth, to Jerusalem; but the story of his journey is for the most part mythical.[2] On his return to Britain he kills a dragon, receives a garment which floats down to him out of the sky, cures a woman who has been troubled with a huge reptile in her stomach, from having drunk its egg in water, by giving her a pill made of dust and water, and after many other marvels dies.

His body was translated from Padstow (Petrockstowe) to Bodmin.

[1] This is confirmed by the life of S. Coemgen or Kevin, see p. 27.

[2] From Jerusalem, says the legend, he went to India, and there as he stood by the sea-shore, he saw a shining bowl come floating to him over the waves, large enough to accommodate a man; so he entered it and was wafted to an island where he spent seven years, and all that time he fed on one fish which grew whole as fast as he ate thereof. And at the end of the seven years an angel bade him return. Then he re-ascended the shining bowl and floated back to India, and there he found a wolf standing by his staff and sheepskin that he had left on the shore seven years before. The wolf accompanied him till he arrived in known regions. All this is an ancient Keltic myth translated into Christian hagiology. See my article on the "Fortunate Isles" in "Curious Myths of the Middle Ages." The silver bowl is the moon, and Petrock the man in it. The classic reader will remember Helios in his golden bowl sailing to the island of Æœa.

S. BREACHA, V.

(5TH OR 6TH CENT.)

[Anciently venerated on this day in the diocese of Exeter. Authority:—The Ancient Exeter Martyrology of B. Grandison, quoted by Leland.]

THIS saint is said, but it is more than questionable, to have been a disciple of S. Patrick. She came to Cornwall from Ireland, and lived a solitary life on the east bank of the river Hayle.

S. NENNOCHA, V.

(8TH CENT.)

[Venerated in Brittany.[1] Authority:—The Acts preserved at Quimper, which are, however, fabulous. They were written in the 13th cent. from oral traditions, and are full of anachronisms, and the Bollandists do not publish them in their entirety. As specimens of the anachronisms we may adduce these. S. Columba (d. 597) is said to have baptized S. Nennocha—two hundred years before she was born! Her mother, Moneduc, is said to have been the daughter of Constantine, king of Cornwall and Devon, who died A.D. 576,[2] and he is said to have been descended from Julius Cæsar. And S. Germain of Auxerre (d. 448) is made contemporary with S. Turian, B. of Dol, in the 8th cent., and is sent from Ireland by S. Patrick (d. 465) to Britain. But the Acts, it is very evident, are made out of popular Breton ballads. In one place the writer translates into metre the reply of Moneduc to her daughter.]

THE legend of S. Nennocha is pure fable, through which one can scarce discern the outlines of history. According to the legend there was a king in Wales named Breochan, who with his wife Moneduc had fourteen sons, who all deserted him that they might preach the Gospel. Breochan then promised he would yield tithe of all his gold and lands if God would give him another child. In course of time Moneduc brought forth a little girl, who was baptized by the name of Nennocha-Guengustl, and was then given

[1] Invoked in a Breton Litany of the 10th cent. [2] See March 11th, p. 214.

to be fostered by Gurhentil, a kinsman of the king, and his wife Guenargant. At the age of fourteen Nennocha returned to her father's house, and was sought in marriage by a prince of Ireland. But S. Germain being then at her father's palace, he persuaded her to embrace the religious life. Breochan sadly gave his consent. Then, the news having spread abroad, a great multitude assembled to accompany S. Nennocha in her renunciation of the world. Among these were four bishops, a crowd of priests and virgins. They all took ship together and sailed to Brittany, and landed at Pullilfyn. The king of the country gave S. Nennocha land at Ploermel, and there she founded a great monastery where she resided till her death.

S. FRANCIS CARACCIOLO, P. C.

(A.D. 1608.)

[Roman Martyrology, beatified by Clement XIV., 1769, canonized by Pius VII. in 1807. Authority:—A life by Augustine Cencelli.]

ASCANIO CARACCIOLO was born in 1563, at Villa Santa-Maria, in the kingdom of Naples. At the age of twenty-two he fell ill with a loathsome malady which was believed to be leprosy, and then feeling the worthlessness of the world's pleasure, he resolved to devote himself wholly to God. No sooner had he made this vow, than his health improved, and the disorder left him. He went to Naples to study theology, and was there ordained priest. In 1588, John Augustine Adorno, a Genoese, had formed the design of founding a new order, and he had communicated his design to Fabricio Caracciolo, abbot of S. Maria Maggiore, at Naples. They resolved to take into their confidence a certain Ascanio Caracciolo, but not our saint, and wrote him a letter informing him of their intentions, and inviting

him to join them. The letter was by mistake delivered to the subject of this memoir, and led to his becoming a most enthusiastic member of the new congregation. The rule of this institution was that the members should take the three usual vows, and in addition, that,—as soon as it numbered twelve brethren,—adoration of the Blessed Sacrament, and penance should become perpetual in it. As soon as twelve had joined the society, Adorno and Ascanio Caracciolo went to Rome to obtain the approval of Pope Sixtus V., which was readily granted, and the society was called the Congregation of Regular Clerks Minors. Adorno died in 1591, and Caracciolo, who had taken the name of Francis, became the first general of the order. He was a man of deep humility. As he was once passing through Villa Santa-Maria, a fief of his family, the people crowded around him, knelt and kissed his hands and feet, and the hem of his garment.

S. Francis, full of shame, fell on his knees, plucked a crucifix from his breast, and holding it above his head, cried, "Do not notice me; look, look at Him!"

He made three journeys to Spain to found and advance the interests of houses of his Order there, and on his return from one of them was shipwrecked.

He died at Agnone in the Abruzzi, whither he had gone to make a new foundation. His sickness was very sudden and unexpected by all save himself, to whom his friend Adorno had appeared to bid him prepare for leaving this world. As he lay in bed, he continued to murmur, "Lord Jesus! how good Thou art! O Paradise, Paradise!" After his death his body was taken to Naples, where it is still religiously preserved.

June 5.

SS. MARCIAN, NICANDER, AND COMP, *MM. in Egypt.*
S. ILLIDIUS, *B. of Clermont, 4th cent.*
S. DOROTHEUS, *B.M. of Tyre*, A.D. 362.[1]
SS. JUSTUS AND CLEMENT, *CC. at Volterra, 5th cent.*
S. BONIFACE, *M., Archb. of Mainz*, A.D. 755.
B. MEINWERK, *B. of Paderborn*, A.D. 1036.
S. FERDINAND, *C. Infanta of Portugal*, A.D. 1443.

SS. MARCIAN, NICANDER, AND COMP., MM.

(DATE UNCERTAIN.)

[The ancient Roman Martyrology called S. Jerome's, Usuardus, and Ado. Modern Roman Martyrology. Greek Menæa and Menology, also Arabo-Egyptian Martyrology. There is, however, much confusion as to the day on which they are venerated, and as to the exact form of their names. Authority :—The Greek Acts, which appear to be perfectly genuine.]

SAINTS MARCIAN, Nicander, Apollonius, Leonidas, Arius, Gorius, Hyperechius, Seleniades, Irene, and Pambo, were the names of ten martyrs in Egypt, probably in the persecution of Diocletian. They were placed in a sort of walled pound, exposed to the full glare of the sun, in the hot summer. Water was put within easy reach, but they were told that if they drank, it would be regarded as an abjuration of Christ. The ten martyrs sang hymns till, parched with thirst, their voices grew hoarse. Although they suffered agonies of thirst, not

[1] There is another Dorotheus, Ab., mentioned by the Bollandists on this day. He sought out some exceptionally aggravating penance, and rejecting a cage or a pillar, hit upon making himself director of a convent of three hundred nuns, whom he consoled in their troubles, and whose quarrels he allayed through a window. But it is not certain that the result was what he anticipated, and there are doubts whether he is to be regarded as a saint.

one of them would touch the water, but died in hope of that heavenly Paradise where they might drink of the Water of the River of Life.

S. DOROTHEUS, M., B. OF TYRE.

(A.D. 362.)

[Greek Menology, Russian Kalendar, and Roman Martyrology. Authority :—Theophanes in his account of the Council of Nicæa.]

DOROTHEUS, bishop of Tyre, suffered much in the persecution of Diocletian. He was skilled in both Greek and Latin; and if he is the same Dorotheus as the priest of Antioch, mentioned by Eusebius, he was learned also in Hebrew.[1] He was present at the Council of Nicæa. When Julian came to the throne he went to Odyssopolis, in Sicily, whither he had retired before, in the persecution of Diocletian. There he suffered much ill-usage and died, at the advanced age of a hundred and seven. It is not probable that he was put to death, for Julian was no persecutor in a direct manner; and the only authentic accounts of martyrdoms in his reign are those of Christian soldiers in the army. But the sea-voyage, poverty, petty annoyances, and perhaps popular tumult, may have precipitated his death, and in martyrologies he is invariably enrolled as a martyr. And, indeed, his may be called a martyrdom though he did not shed his blood for Christ.

[1] Eusebius says that Constantine made Dorotheus, priest of Antioch, his procurator to the dye-works at Tyre. It is possible that this may have been a different Dorotheus; but it is not unlikely that it is the same one, and that from being master of the dyeing, he was advanced to the bishopric of Tyre.

S. BONIFACE, M.B. OF MAINZ.

(A.D. 755.)

[Roman Martyrology, and those of Bede, Usuardus, Hrabanus, Ado, &c. Authorities:—His life by Willibald, his disciple, another by Othlo (1062), monk of Fulda, composed from that of Willibald, and the letters of the saint, also an ancient life by a priest of Utrecht, a contemporary, also another life, ancient, but of unknown origin; and lastly the writings of S. Boniface himself.]

THE Church had need of Germany. For more than a century Italy had been wearied with the theological tyranny of the Greek emperors, and the rapacity of their exarchs. The East was fermenting with ecclesiastical rivalries, heresies skinned over, soon to break out again, Arianism, Eutychianism, Nestorianism, had been ostensibly abandoned, but all these heresies formed a leaven of anti-Christian prejudice, soon to burst forth in the iconoclastic persecution. In Italy it became daily more evident that all germs of restoration and regeneration were extinct. Nobility of heart to conceive, and energy of purpose to execute any great work was no more to be looked for in Italy. Italy was exhausted of everything save elements of corruption and discord. The Franks had been converted, but the state of the Church in Gaul was not hopeful; the barbarians had become Christians without relinquishing their barbarous morals and ferocious crimes. Charles Martel, after his great conquest of the Saracens, found it necessary to recompense his great nobles liberally, and he had recourse to the crosiers and pastoral staves of bishoprics and abbeys, to satisfy their greed. The last vestiges of the reform effected by S. Columban had disappeared; and if one may believe Hincmar, Christianity itself seemed to be abolished in the German empire, and in the eastern provinces the idols were everywhere restored. The ashes of Arianism were still smouldering

in the middle of Germany, it had broken out afresh in Bavaria.

Pope Gregory II. looked to the Teutonic nations, hoping thence to see the star of hope arise. By his orders three legates visited Bavaria, to re-establish there the true faith and discipline. The legation was not successful; the instrument of his designs had not yet appeared, when, at the close of the year 718, an Anglo-Saxon monk presented himself before him, and drawing from beneath his cloak a letter from Daniel, bishop of Winchester, humbly awaited a reply.

The name of this monk was Winfrid, or Boniface. He was born about A.D. 680, at Crediton, or Kirton, about eight miles north-west of Exeter, of noble parents. At an early period the boy betrayed much promise, and was designed by his parents for a secular career. But the visit of some monks to his father's house quickened a desire in his heart to embrace the monastic life. His father strongly opposed such a step, till at length alarmed by a dangerous illness, he relented, and at seven years of age, Winfrid was removed to a conventual school at Exeter, under Abbot Wolfard, and thence to Nutescelle, in Hampshire, in the diocese of Winchester.

Here, under Abbot Winbert, he took the name of Boniface, and became eminent for his diligence and devotion, for his acquaintance with the Scriptures, and his skill in preaching. At the age of thirty he received ordination, and his well-known talents procured for him several high ecclesiastical employments. King Ina of Wessex honoured him with his confidence, and the united recommendation of his brethren led to his being sent, on more than one occasion, on a confidential mission to Archbishop Britwald. He might have risen to honours in his native land, but other aspirations had now taken possession of his soul.

No stories were listened to at this time in the Anglo-Saxon monasteries with greater avidity than those connected with the adventurous mission of Archbishop Willibrord among the heathen tribes of Frisia, and Boniface longed to join the noble band beyond the sea. On communicating his design to the abbot, the latter would have dissuaded him from the arduous enterprise, but he remained firm, and with three of the brethren, whom he had persuaded to accompany him, left Nutescelle for London. There he took ship, and crossing the sea, landed at Doerstadt, then a flourishing emporium, now almost obliterated from historical memory. But the time of his coming, A.D. 716, was unpropitious.

Radbod was engaged in a furious conflict with Charles Martel, a fierce persecution of the Christians had broken out, and Boniface was fain to return to his cloister at Nutescelle. Next year he left it a second time, now to visit Rome, and have his vocation confirmed. The pope received him warmly, and having satisfied himself of his orthodoxy, gave him full powers to bear the Gospel to the heathen of Germany. Boniface, furnished with these powers, returned through Lombardy, Bavaria, and Thuringia. There he heard of the death of Radbod, and the cessation of the persecution in Frisia. A powerful call drew him to the county which was to witness the opening and the close of his missionary labours. The pagans were turning towards the God of the Franks, whose power they had lately felt, and Winfrid offered himself to Bishop Willibrord as a labourer in this portion of the vineyard. For three years he worked in Frisia, and then, Willibrord, already very aged, resolved to associate Boniface with him in the episcopate. But he, troubled by this proposal, escaped from Frisia, to break up fresh ground, and labour in greater obscurity. On his way he tarried at the

monastery of Palatiolum, near Trèves, where his eloquent conversation, the nobility of his look, and the angelic sweetness of his manner, so fascinated a boy of fifteen, named Gregory, of royal birth, that he determined to follow him; and thenceforth he became one of the most illustrious disciples of the saint. Boniface plunged into Thuringia. He found the country ravaged by incessant war, the population thin and impoverished, the few Christians, relics of the mission-work of S. Kilian, fallen into corruption of manner and faith. His preaching among them was successful. The pagans quitted their hovels to listen to the stranger who spoke to them in their own tongue, and who braved the horrors of their boundless forests to bring the Gospel to their ears. Two brothers whom he converted gave him lands, and he erected the monastery of Amöneburg. Thence he proceeded into Hesse, and to the frontiers of Saxony, where he baptized many thousand converts.

A faithful brother, Binna, was now deputed to announce to Gregory II. those gratifying results; and the pope, who could not fail to foresee the issue of labours so auspiciously begun, summoned him once more to Rome. Thither Boniface obediently went, escorted by a numerous train of Franks and Burgundians, and in reply to the pope's questions respecting the faith which he preached, handed him a copy of his creed. Gregory duly examined it, and after an interval of five days, announced that he had resolved to confer on Boniface the episcopal dignity. Accordingly, on the feast of S. Andrew, A.D. 723, he was consecrated regionary bishop, without any particular diocese, but with a general jurisdiction over all whom he might win from paganism to the fold of Christ. Thus elevated to the episcopal dignity, with letters of commendation to Charles Martel, to the bishops of Bavaria and

Germany, and the native chiefs of the countries where he was about to labour, Boniface re-crossed the Alps, and, with the permission and protection of Charles Martel, re-commenced operations in Hesse. He found but few of his Hessian proselytes adhering to pure Christianity. They had made a wild mixture of the two creeds; they still worshipped their sacred groves and fountains; consulted wizards, and shunned weir-wolves. Boniface determined to strike a blow at the heart of the obstinate paganism. There was an old and venerable oak at Fritzlar, near Geismar, hallowed for ages to Thorr the Thunderer. Attended by all his clergy, Boniface went publicly forth to fell this tree. The pagans assembled in multitudes to behold this trial of strength between their ancient gods and the God of the stranger. They awaited the issue in profound silence. Some, no doubt, expected the Thunder God to hurl his bolt and strike dead the Christian prelate. S. Boniface swung the axe, and dealt several blows to the sacred tree. Then was heard a rushing sound in the tree-tops. Was it Hnikarr on his white horse with the white owl fleeting before him, and the black fire-breathing hounds at his side, galloping over the roof of leaves, to strike with his lightning spear the sacrilegious hand? It was a sudden rush of wind; a few more vigorous blows, and the great tree cracked and came toppling down with its own weight, and split into four huge pieces, leaving a great patch of light in the green leafy vault, through which the sun fell on the triumphant Christian prelate.

The shuddering pagans at once bowed before the superior might of Christianity. S. Boniface built out of the wood a chapel to S. Peter. But the want of labourers was great; and Boniface turned to his native land for a supply of missionaries. He asked also for sacerdotal

vestments, bells, and books. He begged that there might be sent him a copy of the questions asked of S. Gregory the Great by S. Augustine of Canterbury, the apostle of the Anglo-Saxons, with the replies of the pope, a passional, some commentaries on the Epistles of S. Paul, and a volume containing six of the prophets, written neatly and without contractions, "because of my old eyes." He requested the Abbess Eadburg to copy out for him the Epistles of S. Peter, in letters of gold, "that the Holy Scriptures may be reverenced and honoured before the carnal eyes of the pagans." Especially did he pray for more labourers in this field white for harvest. The Anglo-Saxon monasteries answered to his appeal, and threw open their gates. There issued from them many zealous servants of God, Lull, who was to succeed Boniface one day; Willibald, just returned from a pilgrimage to Jerusalem; Wunnibald, Witta. He had already with him the young Gregory, and Wigbert, whom he placed at the head of his monastic colony at Fritzlar. Later, a nobleman of Noricum came to offer him his son, to be educated in the service of God. This son was Sturmi, who became the founder of the abbey of Fulda. From the convents of England as from a hive issued likewise a swarm of widows and virgins, the mothers, sisters, kinswomen of the missionaries, eager to share their perils and their merits. Chunihild and Berathgit, her daughter, settled in Thuringia. Chunidrat was sent into Bavaria, Thecla tarried at Kitzingen, on the Maine, Lioba, "beautiful as the angels, fascinating in her speech, learned as the Holy Scriptures and the canons," governed the abbey of Bischofsheim. The gentle Walpurgis settled near her brother Willibald at Eichstadt. The ferocious Germans, who had delighted only in war, knelt meekly at the feet of these gentle mistresses. Silence and humility have hidden their labours from the eyes of the

world; but history records their influence in giving the start to Germanic civilization. "Providence," beautifully says M. Ozanam, "has placed women beside all cradles."

After some years of labour, S. Boniface reckoned that he had a hundred thousand converts. But it was little to have brought these men to baptism, so ready to relapse into their darling paganism, attached, as it was, to their history, by making the gods the ancestors of their chiefs, and wound about their memories by the sagas and ballads of their scalds.

S. Boniface had to place the axe at the roots of the paganism in their hearts, more tenacious and strong than those of the sacred oak of Fritzlar. To do this he preached to them in the simplest manner; and a collection of his sermons, to the number of fifteen, has come down to us. In relating to the barbarians the birth of the Saviour, the preacher begins by telling them there is a great city, called Rome, and in it, once on a time, reigned a mighty chief called Augustus, who made peace in all the world. In this style he spoke and taught, and thus he awakened their interest, and stored their memory with fairer histories than those of their grim old gods. Nothing can be simpler, fresher, and more certain to instruct, than his address to the newly baptized. "Listen, my brethren, attentively to what you have abjured at baptism. You have renounced the devil, his works, and his pomps. But what are the works of the devil? Pride, idolatry, envy, murder, slander, lying, perjury, hatred, fornication, adultery;—in a word, whatever corrupts man; theft, false-witness, gluttony, foul language, quarrels, consulting lots, and trying incantations, believing in witches and wier-wolves, wearing amulets, and turning back from God. These works, and the like of them, are the devil's works, and, as the apostle says, they who do such things shall

not inherit the kingdom of heaven. But as we hope, by God's mercy, that you have renounced all these things in deed, as well as in intent, it remains for me to remind you, my dearly loved ones, of what you have promised the Almighty God. Now, in the first place you have promised to believe in Almighty God, in Jesus Christ, his Son, and in the Holy Ghost; One God, but Three in One. These are the commandments you have to observe. You must love God with all your heart, with all your soul, and with all your strength, and your neighbour as yourself. Be patient, merciful, kind, and chaste. Teach your children and servants to fear God. Reconcile those who are at enmity; let judges not take presents, which blind the eyes to justice. Keep the Lord's day, and go to church to pray, not for gossip. Give alms as you are able. If you have feasts, invite the poor, exercise hospitality. Visit the sick, serve widows and orphans, give tithe to churches. Do to others as you would they should do to you. Fear none but God, but fear Him always. Believe in the coming of Christ, in the resurrection of the flesh, and in the general judgment."[1]

In the year 741 Charles Martel died, and S. Boniface saw fresh opportunities opened up for carrying on and consolidating the labours of the various missionary bands. It is true that the great mayor of the palace had never thwarted his operations, but he tolerated those of the clergy whose lives were a scandal to religion, plundered churches and monasteries when he wanted money for his numerous wars, and gave away the bishoprics and abbacies to men utterly unfit by education or pursuits to advance the cause of Christianity.

Now that he was dead, the archbishop's course was clear, and by reason of his great influence over Carloman

[1] Opera S. Bonifacii, Edt. Giles ii., p. 57.

S. BONIFACE, ARCHBISHOP OF MAYENCE.

From an Engraving in "Images de Saints et Saintes issus de la famille de l'Empereur Maximilien 1er."

and Pepin, he could develop his plans for a systematic organization of the German Church. He began by founding four new bishoprics, Würzburg, Eichstadt, Buraberg, and Erfurt, and in the following year called a council to regulate the affairs of the newly-formed Churches. The metropolitan throne was fixed on the Rhine, at Mainz. This city was already a bishop's seat. In the wars of Carloman the Frank against the Saxons, the bishop, Gerold, went out to battle with his sovereign, and was slain. He was succeeded by his son, Gewillieb, a man of strict morals, but addicted to hawks and hounds. He had been a layman, but was consecrated on the death of his father, and given the see, in compensation for the loss of his father. Gewillieb cherished the sacred hereditary duty of revenging his father's death. He discovered the man by whose hand Gerold had fallen, lured him to an amicable interview in an island on the river, and stabbed him to the heart. Neither king nor nobles thought this exaction of blood for blood the least disqualification for a Christian bishop. But the Christianity of S. Boniface was superior to the dominant barbarism. The blood-stained bishop was deposed by the act of a council, and on the vacancy, the metropolitan see was erected at Mainz, and was assumed by S. Boniface, who thence exercised jurisdiction over the dioceses of Mainz, Worms, Spires, Tongres, Cologne, Utrecht, Augsburg, Constance, and Chur.

He made a third visit to Rome, and on his return passed through Bavaria; there he found but one solitary bishopric, at Passau. He founded those of Salzburg, Freisingen, and Ratisbon. In Thuringia the episcopal see was fixed at Erfurt; in Hesse at Buraberg, whence it was afterwards removed to Paderborn; for Franconia he founded that of Wurzburg.

Carloman, who had risen from the post of mayor of the palace to that of sovereign, was so wrought on by the example and enthusiasm of S. Boniface, that he abandoned the throne, bequeathed his son to the perilous guardianship of his brother Pepin, went to Rome, and retired into a monastery.

S. Boniface even opposed within his own diocese, the author of his greatness. Pope Stephen, on his visit to Pepin, presumed to ordain a bishop of Metz. S. Boniface resisted the encroachment, and it was only at the earnest representation of Pepin that the feud was allayed. He was now verging on threescore years and ten, and his long and incessant labours had begun to tell upon his constitution. Weighed down with the care of all the Churches in Germany, he longed for some diminution of the burdens which pressed upon him, and wrote to the pope requesting to be allowed to nominate his successor. This the pope declined to allow, but conceded to his age and infirmities the permission to select a priest as his special assistant, who might share a portion of his episcopal duties. Increasing weakness now induced him to reiterate his request, and the pope, while reminding him of the words, "He that shall endure unto the end, the same shall be saved," agreed that if he could find amongst his clergy one in whom he could place implicit confidence, he might elevate him to the post, and receive his assistance as his coadjutor and representative. Upon this Boniface nominated his fellow-countryman and disciple, Lull, and proposed to retire himself to the monastery now rising on the banks of the river Fulda, where he might spend the autumn of his life in watching the beneficial results of the labours of the brethren amidst the surrounding tribes.

But while thus toiling in the land of his adoption, he was not unmindful of his old friends in England. Pleasant

memories of Crediton and Nutescelle still lay near his heart; and though unable to revisit these familiar scenes, he yet maintained a constant correspondence with friends in the Old Country, and rejoiced to receive tidings of the welfare of the Anglo-Saxon Churches, just as he was pained to the heart when he heard of any moral or spiritual declension. Thus, hearing that Ethelbald, king of Mercia, was living in gross immorality, he wrote to him in earnest terms, and endeavoured to shame him into a more consistent life by contrasting his conduct with that of the still heathen Saxons in the forests of Germany, who, though they had not the law of Christianity, yet did by nature the things contained in the law, and testified by severe punishments their abhorence of impurity. He also wrote to Archbishop Cuthbert, informing him of the regulations made in the recent synods, and urging him to use every endeavour to maintain the vitality of the Church of their native land.

Thus, amid increasing infirmities and many causes for anxiety, he yet found time to remember old scenes and old friends. But very soon the conviction was deepened in his own mind that the day of his departure was at hand. Lull had, indeed, been appointed his coadjutor in the see of Mainz, but his appointment had not yet received the royal sanction, and till this was secured Boniface could not feel free from anxiety for the welfare of his flock. One of his latest letters, therefore, was addressed to Fuldrad, Pepin's arch-chaplain, soliciting his protection and that of his royal master in behalf of his clergy and his many ecclesiastical foundations. In this very year he had been called upon to restore upwards of thirty churches in his extensive diocese, which had been swept away during an invasion of the heathen Frisians, and it was with gloomy forebodings that he contemplated

the fate of the German Church, if it was not shielded by royal protection.

"Nearly all my companions," he writes to Fuldrad, "are strangers in this land. Some are priests distributed in various places to celebrate the offices of the Church and minister to the people. Some are monks living in different monasteries, and engaged in teaching the young. Some are aged men, who have long borne with me the burden and the heat of the day. For all these I am full of anxiety, lest after my death they should be scattered as sheep having no shepherd. Let them have a share of thy countenance and protection, that they may not be dispersed abroad, and that the people dwelling on the heathen borders may not lose the law of Christ. Suffer also Lull, my son and coadjutor, to preside over the churches, that both priests and people may find in him a teacher and a guide; and may God grant that he may prove a faithful pastor to the flock. I have many reasons for making these requests. My clergy on the heathen borders are in deep poverty. Bread they can obtain for themselves, but clothing they cannot find here, unless they receive aid from some other quarter to enable them to persevere and endure their hardships. Let me know, either by the bearers of this letter or under thine own hand, whether thou canst promise the granting of my request, that, whether I live or die, I may have some assurance for the future."

The royal permisssion that Lull should succeed him arrived, and his mind was relieved of its load of anxiety. But again the old missionary ardour burnt up as brightly as in earlier years. Though upwards of seventy-five years of age, he determined to make one last effort to win over the still pagan portion of Friesland, and to accomplish what Willibrord had begun. Bidding, therefore, his

successor a solemn farewell, he ordered preparations to be made for the journey. Something told him he should never return, and therefore he desired that with his books, amongst which was a treatise of S. Ambrose on "The Advantage of Death," his shroud also might be put up. Then, with a retinue of three priests, three deacons, four monks, and forty-one laymen, he embarked on board a vessel, A.D. 755, and sailed down the Rhine. At Utrecht he was joined by Eoban, an old pupil whom he had placed in charge of the see, and then together they advanced into the eastern part of Frisia, and commenced their labours.

For a time all went well. The missionaries were welcomed by several of the tribes, and were enabled to lay the foundation of several churches. Gladdened by the accession of many converts, they at length reached the banks of the river Burde, not far from Dockum. It was the month of June, and the festival of Whitsunday drew near. Boniface had dismissed many who had been baptized, bidding them return on the eve of Whitsunday to receive the sacrament of confirmation. On the morning of the appointed day, June 5th, the noise could be plainly heard of an advancing multitude, and the brandishing of spears and the clang of arms told only too plainly on what errand they were bound. The heathen party, enraged at the success of the daring missionary, had selected this day for a signal act of vengeance. Some of the archbishop's retinue counselled resistance, and were already preparing to defend themselves, when he stepped forth from his tent, and gave orders that no weapon should be lifted, but that all should await the crown of martyrdom. "Let us not return evil for evil," said he; "the long-expected day has come, and the time of our departure is at hand. Strengthen ye yourselves in the Lord, and He will redeem your souls. Be not afraid of those who can only kill the body, but put

all your trust in God, who will speedily give you an eternal reward, and an entrance into his heavenly kingdom."

Calmed by his words, his followers bravely awaited the onset of their enemies, who rushed upon them, and quickly despatched them. The archbishop himself, when he saw that his hour was come, took a volume of the Gospels, and making it a pillow for his head, stretched forth his neck for the blow, and in a few moments received his release. The heathens speedily ransacked the tents of the missionaries; but instead of the treasures they had expected, found only the bookcases which Boniface had brought with him. These they rifled, scattering some of the volumes over the plain, and hiding others among the marshes, where they remained till they were afterwards picked up and reverently removed to the monastery of Fulda, together with the remains of the great missionary.

Well may Germany look back with veneration and gratitude to the holy Benedictine, and tell with joy the story of the monk of Nutescelle. The roll of missionary heroes, since the days of the Apostles, can point to few more glorious names. In the monastery of Fulda was exposed for ages, to hosts of pilgrims, the blood-stained copy of S. Ambrose on "The Advantage of Death," which the archbishop had brought with his shroud to the shore of the Zuyder Zee, and the long-continued labours of many of his loving pupils and associates will prove that in his case, as in so many others, "The blood of the martyrs is the seed of the Church."

His relics are scattered among a great number of churches. At Fulda, where was his tomb, is preserved a portion of his skull; other portions of his bones are at Louvain, Mechlin, Bruges, Cologne, and Prague, Eichfeld, Erfurt. At Dockum was long shown his cope and chasuble, and part of his skull.

June 6.

S. PHILIP, *B. of Tralles, 1st cent.*
SS. VINCENT, *B.M.*, AND BENIGNUS, *D.M. at Bevania, in Umbria* A.D. 303.[1]
SS. AMANDUS, ALEXANDER, AND OTHERS, *MM. at Cannes in Narbonne.*[1]
SS. ARTEMIUS, CANDIDA, AND PAULINA, *MM. at Rome, 4th cent.*
S. EUSTORGIUS II., *B. of Milan*, A.D. 518.
S. CLAUDIUS, *B. of Besançon*, A.D. 581.
S. GURWALL, *B. of Aleth in Brittany, 6th cent.*
S. GUDWALL, *B. in Cornwall, 7th cent.*
S. ALDRICK, *Abp. of Sens*, A.D. 841.
S. HILARION THE LESS, *Ab. C. in Constantinople*, A.D. 845.
S. COLMOC, *B. of Orkney, circ.* 1000.
S. NORBERT, *Abp. of Magdeburg, Founder of Norbertines*, A.D. 1134.
S. GILBERT *of Auvergne*, A.D. 1152.

S. PHILIP, B. OF TRALLES.

(1ST CENT.)

[All Ancient Latin Martyrologies, Roman Martyrology, by the Greeks on May 1st. Authorities :—Mention in the Acts of the Apostles.]

SAINT PHILIP, one of the first seven deacons, preached and baptized at Samaria; amongst those who there clave to him was Simon the Sorcerer. He thence went to Joppa, and the angel of the Lord appeared to him and bade him go on the road to Gaza, and there he converted and baptized the eunuch of Candace, queen of Æthiopia.

The apocryphal Acts of the Apostles and Disciples attributed to Dorotheus of Tyre, a collection of early Christian traditions concerning them, says that the eunuch afterwards preached in Arabia Felix, Ceylon, and along the Red Sea, and that he suffered martyrdom. Peter Maffæus, S. J. in his history of India, strangely supposes that the foot-

[1] The Acts of both SS. Vincent and Benignus, and SS. Amandus and Alexander, are apocryphal.

print on Adam's peak is that of the eunuch. The baptism of the eunuch is commemorated by the Greeks on August 27th.

Philip having been caught away by the spirit was found at Azotus, and he preached the word till he reached Cæsarea, where he lived with his four daughters, who prophecied.

S. Jerome, in his life of Paula, asserts that she saw at Cæsarea the house of Philip and the beds of his four daughters.

He afterwards became Bishop of Tralles; there is no tradition that he suffered martyrdom.

S. GURWALL, B.

(6TH CENT.)

[Venerated in the diocese of S. Malo. Gallican Martyrologies. Authority :—Life in the Lessons of the S. Malo Breviary.]

S. GURWALL was born in Britain, and is said—but this is questionable—to have been for some time a disciple of S. Brendan in Ireland,[1] and to have succeeded him as abbot.

Thence he went into Brittany, and became known to S. Malo, bishop of Aleth, who designated him as his successor. But, after holding the see a year and a few months, he wearied of his charge, and having appointed Colfineth, his archdeacon, to succeed him, retired with some of his clergy to the monastery of Gurn, which he had built; but not finding there the solitude he desired, he spent the rest of his days in a cavern above the sea.

[1] S. Brendan of Clonfort died A.D. 577; that Gurwall succeeded him is impossible, as he succeeded S. Malo in 565.

S. CLAUDIUS. After Cahier.

S. GUDWALL, B.

(7TH CENT.)

[Anglican Martyrology of Wytford. Venerated especially at Ghent. Authority:—A life by a monk of Blandenbergh, not very ancient, and founded on very uncertain traditions.]

S. GULWALL or GUDWALL was born in Wales, where he was educated and ordained priest and afterwards bishop, but retired from an active life into a cave by the seaside with one disciple. His rock was an island, and when the winter storms beat the Atlantic into fury, the foam rushed into the opening of his retreat, and threatened to overwhelm the rock. The legend says that S. Gudwall prayed to God to throw up a barrier against the billows, and the fish came in multitudes with grains of sand in their mouths, and deposited them in one place, till they had reared a long bank which proved an effectual breakwater. But after a while, when many monks assembled under his direction, he found the place too straight for him, and he built seven boats, placed his monks in them, and led the way, walking on the waters over the Bristol Channel to the coast of Cornwall, and settled at the place called after him, Gulwall, near Penzance. Many stories are told of the saint, amongst others, that he pulled a thorn out of the foot of a wolf that came limping to him to be healed.

The relics of S. Gulwall were translated to Ghent, and preserved in the monastery of Blandinbergh. But others are said to be at Yèvre-le-Chatel, near Pluviers; but it is more probable that these belong to his namesake, the bishop of Aleth.

S. NORBERT, ABP. OF MAGDEBURG.

(A.D. 1134.)

[Roman and Norbertine Martyrologies. Canonized by Innocent III. Gregory XIII., in 1582, ordered his festival to be observed on this day in all churches of his Order, and attached great indulgences to such observance. Pius V. made these indulgences plenary in 1616. Since then this feast has been inserted in the Roman Breviary, and from a semi-double has been elevated into a double. Authorities:—A life by a Norbertine canon, a contemporary, written at the request of Hugh the companion of the saint, also mention in the life of the B. Gotfried Kappenberg, in other writers of that period.]

S. NORBERT was born at Xanten, in the duchy of Cleves, in the year 1080, of a noble family related to the emperor. He was admitted to the sub-diaconate, that he might be given a rich canonry of the church of Xanten, and for some time he lived at the court of Frederick, Archbishop of Cologne, but left him to follow his kinsman, the Emperor Henry IV. He lived in utter worldliness, dressing richly as a layman, and denying himself no pleasure. But one day as he was riding through a meadow with a serving boy, a storm broke over them, and lightning fell before his horse, so that it reared and threw Norbert, who lay in a swoon for some time.

This shock proved the means of his conversion. He felt that the lightning might have struck him, instead of the soil; and if so, where would he have been then? Hitherto, he had refused to be ordained deacon and priest, but now he prepared for these orders, and received both the diaconate and the priesthood on the same day. He retired to his house at Xanten, and gradually weaned himself from ease and luxury. At last he resolved finally to leave the world, and having made himself a habit of lamb's-skin, bound round his waist by a cord, he began to preach with remarkable unction, and to endeavour to

reform his fellow canons at Xanten. But this was no easy matter. They spoke evil of him, mocked him, one so far forgot himself as to spit in his face. He was denounced as an impostor to Cuno, the papal legate in Germany, but the saint appeared before a council held at Fritzlar in 1118, and justified himself. Then he disposed of all his possessions, and gave everything to the poor, and barefoot he went to the abbey of S. Giles, near Nismes, to see Pope Gelasius II., who had taken refuge there under the protection of the king of France. He confessed to the pope that he had been guilty of contravening the canons by being ordained deacon and priest the same day, and then he besought permission to go preaching everywhere the Word of God. The pope gave him the requisite licence, and S. Norbert at once began preaching in France. He had brought with him from Germany two lay companions, and at Orleans a sub-deacon joined him, but the four died in 1119, at Valenciennes.

Burkhardt, Bishop of Cambrai, having come to Valenciennes, S. Norbert sent word to him that he would be glad to see him, as they had been companions together at court. When the prelate saw him barefoot, ill-dressed, and worn with fasting and his apostolic labours, he embraced him, saying, "Oh, Norbert, that I should see you thus! Who would have expected this of you?" One of the bishop's chaplains, who had introduced S. Norbert, was much surprised to see the bishop exhibit so great affection and respect for the poor mission-preacher, and he asked of his master the reason. "That man," said the Bishop of Cambrai, "was once the gayest and most refined in the emperor's court; if he is now poor and despised, it is because he has refused wealth and honour. The bishopric of Cambrai was offered to him, but he would not take it." This reply so surprised the chaplain that he

determined to frequent the society of S. Norbert, and it led to his joining him in his mission work, and becoming his disciple. His name was Hugh, and he succeeded S. Norbert as head of the order of Prémontré. Leaving Valenciennes, where he had preached with great results, S. Norbert went through the villages round about, preaching everywhere to crowds.

In January, 1119, Gelasius II. died in France, and Guido of Vienne was elected in his room, and assumed the title of Calixtus II. The pope summoned a council to meet at Rheims, and never did pope, in Rome itself, in the time of the world's most prostrate submission, make a more imposing display of power, and maintain a loftier position than this first great French pontiff. His consistorial throne was placed before the portal of the great church; below him sat the cardinals, fifteen archbishops, above two hundred bishops, and numerous abbots were present. The Archbishop of Mainz attended at the head of seven suffragans, and a body-guard of five hundred armed retainers. S. Norbert was there to ask permission to continue his labours. Calixtus received him cordially, and was about to grant him his request, when the Bishop of Laon, stepping forward, entreated the pope to send S. Norbert to Laon, and lay on him his commands to reform the abbey of S. Martin there occupied by regular canons. The pope gave the required injunction to S. Norbert, who in vain protested, and the Bishop of Laon, on his return from the council, took Norbert with him. Norbert required the canons to take the oath of poverty, but they refused; he made another attempt to induce them to reform, but finding them stubbornly opposed to his plans, withdrew from the attempt, and took up his quarters for the winter with the bishop. Next spring the Bishop of Laon suggested to S. Norbert that he should found a new

order, and promised to procure him lands on which to build.

The saint having agreed to this, the bishop took him to Foigny, but the place did not commend itself to his taste, and then the bishop offered him another site, at Thenaille, but neither did this please him. As they were passing together through the forest of Coucy, a pleasant green valley opened out on their eyes, with a deserted chapel in the midst dedicated to S. John the Baptist.

Norbert, the moment he saw this peaceful valley, exclaimed, "This is the place which the Lord hath chosen for us!" and entering the chapel, he bade the bishop leave him there all night. The bishop retired to his house at Anisey, but Norbert remained in the ruined chapel praying. During the night he thought he saw a long procession of white robed men, with cross and tapers, sweep through the chapel and out over the meadow, and wind away out of sight under the trees. On the morrow he told the bishop his vision, and assured him that he would build there, and give a white habit to his brethren. The bishop obtained a grant of the valley, called Prémontré, from the chapter of S. Vincent at Laon, to whom it belonged, and there S. Norbert laid the foundations of the first house of that Order, which took its name of Premonstratine canons from the vale in which his house was built. On the feast of the Conversion of S. Paul, in the year 1120, the Bishop of Cambrai took from S. Norbert and Hugh his companion their penitential habits, and put upon them a white woollen robe, such as that which Norbert had seen in his trance, in the chapel. Many having joined the saint, he placed the brethren under the rule of S. Augustine, and to all he made these recommendations—to observe purity of heart and personal cleanliness; expiation of their faults before all the brethren in chapter; and thirdly, hospitality and

care of the poor. Soon his Order spread, he built another house at Floreffe, near Namur, and Gotfried, count of Kappenberg (Jan. 13th), converted his ancestral castle into a Norbertine house. Thibault, count of Champagne, would have followed the example of the count of Kappenberg, but S. Norbert restrained him, assuring him that God had other views for him, and that he could best serve God in a state of matrimony. He recommended to the count Mathilda, the beautiful and pious daughter of Angilbert, a count of Bohemia, and he went in company with the count to Spires to obtain her hand for him. It was whilst he was at Spires that the archbishopric of Magdeburg fell vacant, and Lothair the Saxon, emperor of Germany, appointed Norbert to it. He would have refused, but the papal legate, Cardinal Gerard, who afterwards ascended the throne of S. Peter, under the title of Lucius II., exercised his authority to force the saint to accept the little coveted honour.

But before this he had done a good work in Antwerp, whither he had been called to oppose the fanaticism of a certain Tankelin, a mystic, who rejecting the priesthood and episcopacy as institutions of men, preached that he was the Messiah, God Incarnate, dressed as a king with a circle of gold in his hair, and went about surrounded by an armed body-guard. Like so many fanatical sects, that of Tankelin combined frantic licentiousness with their mystic ecstacies. Norbert was given the church of S. Michael, and his preaching was so successful that he completely broke the power of the heresiarch, gathered in his disciples to the true fold, and Tankelin, deserted by all, in attempting to escape, was taken and executed.

On S. Norbert assuming the mitre, he found that the Church of Magdeburg needed reformation. He enforced vigorously clerical celibacy as insisted upon by the late

Pope Gregory VII. The great majority of the German bishops had either openly refused to carry out the decrees of Gregory VII., or had connived at their being disregarded. S. Norbert waged an inveterate war with the married clergy, and stirred up better hostility against himself by so doing.[1]

His entrance to the episcopal palace was characteristic. He arrived at Magdeburg unannounced, unexpected. In his poor old habit, and barefoot, he knocked at the palace door. The porter looked out and said, "We admit no beggars. Away fellow!" His favourite poverty was not lost when he became a wealthy archbishop, his gates were thrown open to all beggars, and the revenues of the see were employed in the advancement of religion, not in the enrichment of kinsmen, as had hitherto been the rule.[2] He founded in the diocese several houses of his order, and endeavoured to raise the tone of his clergy, and through them to elevate the people. He met with sullen, sometimes furious opposition, and his life was attempted by private assassination, and then by an insurrection of the citizens who besieged him when he was in his cathedral, so that he was obliged to fly up one of the towers in his episcopal vestments, from the altar at which he had been standing. The tower held out for two days, and then some of the mob broke in, his chamberlain was cleft through the skull, but the archbishop advancing towards the armed men, rushing upon him up the narrow winding stair, with his mitre on, and a purple chasuble over his

[1] "Initia dolorum, et occasio persecutionum omnia hæc."

[2] The people said to him, "Quidam ex prædecessoribus tuis, nimium suæ carnalitati indulgentes, fratribus carnalibus, et quibusdam ex parentibus et propinquis suis aliud prædium concesserunt, aliud præstiterunt." Cæsarius of Heisterbach relates the saying of a priest of Paris, "I have faith to believe all things, but I cannot believe in the possibility of the salvation of a German bishop." Dialog. Miracul. I., c. 27; also Homil. II., p. 99.

shoulders, they recoiled with awe. At that moment the count of Magdeburg came to his assistance and dispersed the rioters. The archbishop calmly descended to the church, mounted to the altar and said mass, as if nothing had happened. Finding that he was without deacon or subdeacon, none of his clergy having courage to attend on him, he read the Epistle and Gospel himself with unwavering voice.

But though the tumult was allayed, the discontent was not abated, and so formidable a conspiracy was formed against him—a rumour of which having reached the archbishop's ears through the revelations of some drunken conspirators—that he deemed it advisable to leave the city for a while, and he took refuge in his castle of Halle. The citizens fearing that he would gather his troops, appeal to the emperor, and severely castigate the town, hastened with offers of money and promises of amendment, to recall their archbishop, and he returned in triumph to Magdeburg amidst the greatest affectation of enthusiasm.

The archbishop was now called to take a part in political affairs, from which it was not possible for him to hold aloof.

Peace had reigned in the empire and the Church whilst Lothair the Saxon occupied the imperial throne, and Honorius II. sat in the apostolic chair. But the death of Honorius in February, 1130, was the signal for a violent collision between the ruling factions of Rome. They watched the dying pope with indecent impatience. In secret (it was asserted before the death, certainly on the day of the death, and before the funeral of Honorius) a minority of the cardinals elected Gregory, the cardinal of S. Angelo, who took the name of Innocent II. The more numerous party, waiting a more decent and more canonical time for their election, chose the Cardinal Peter Leonis, a

man of Jewish descent. He called himself Anacletus II. On his side Anacletus had the more canonical election, the majority of the cardinals—there were sixteen for Innocent and thirty-two for Anacletus—and the strongest party in Rome. He made overtures to Roger, duke of Sicily, who had been excommunicated by Honorius, and tempted him with the prospect of a crown. The powerful family of Peter Leonis and the Normans were on the side of the pope, afterwards reputed the antipope; the emperor and all northern Christendom united eventually for the successful pontiff. Innocent had in Rome the Frangipanis, a strong minority of the cardinals, the earlier though questionable election; he had the indelible prejudice against his adversary—his name and descent from a Jew and an usurer.

Driven from Rome, Innocent dropped down the Tiber and reached the port of Pisa. Messengers were immediately despatched to secure the support of the Transalpine sovereigns, more especially of Louis the Fat, king of France. The king summoned a council of bishops at Etampes, and referred the matter to the decision of S. Bernard of Clairvaux. S. Bernard decided in favour of Innocent, and the pope at once took refuge on the hospitable shores of France. At Clermont he held a council, and received the allegiance of two of the great prelates of Germany, those of Salzburg and Münster. Near Orleans he was welcomed by the king, at Chartres by Henry I. of England, who had been persuaded, contrary to the advice of the English prelates, to embrace the cause of Innocent. In Germany the Emperor Lothair assembled a council at Würzburg, which was attended by sixteen bishops, amongst whom was S. Norbert, who enthusiastically took the part of Innocent, and Innocent was acknowledged in Germany. The pope held a council at Rheims, and thither S. Norbert

hastened to salute him. On March 22nd, 1131, the pope entered Liége, and was met by the emperor, who, according to custom, held the reins of the pope's white palfrey.

S. Norbert, in Germany, did what S. Bernard had effected in France, and Innocent was now acknowledged, and chiefly through their influence, by the kings of France, England, Spain, and by the emperor. The more powerful clergy beyond the Alps, all the religious communities were on the same side. But Innocent could not re-enter Rome without the armed support of the emperor against his rival. It was not till November, 1132, that the emperor, urged on by S. Bernard and S. Norbert, undertook to reinstate Innocent in the possession of Rome. S. Norbert accompanied the emperor, to excite his tepid zeal. In March, 1133, the emperor and the pope advanced to Rome, Bernard and Norbert still by the side of the conquering pontiff. Anacletus did not venture to defend the city; he retired beyond the Tiber, occupied the Vatican, and maintained the castle of S. Angelo. The pope rewarded the emperor's fidelity by crowning him and his empress Richilda with great solemnity in the Lateran church, and showed his gratitude to S. Norbert by conferring on him the pallium and constituting him primate over the whole of Germany. Lothair swore to protect the pope and the royalties of S. Peter to the utmost of his power; to enforce the restoration of all the rights and possessions withheld by violence from the see, and then, exhausted with the summer heat, retired from Rome and re-crossed the Alps into Germany.

No sooner had the emperor retired, than Innocent, unable to maintain himself unsupported in Rome, took refuge in Pisa. S. Bernard and S. Norbert now incessantly assailed the emperor, reminded him of his oaths, appealed to his zeal, rebuked him for his ingratitude, and exhausted

S. GILBERT OF AUVERGNE. June 6.

their efforts to make him resume the defence of Innocent, and crush Anacletus and his Sicilian supporter.

In 1137 Lothair again entered Italy and subdued the marches of Ancona, the principality of Capua, and almost the whole of Apulia. The king of Sicily had quietly withdrawn his troops, and waited his opportunity, when the emperor should return to Germany, to resume the offensive.

Anacletus, in his impregnable fortress of S. Angelo defied his enemies. His timely death relieved Innocent from his obstinate antagonist.

But ere this, in 1134, S. Norbert had been called to his rest. He was then fifty-two; twenty years had been spent in the service of Christ. His body was carried into all the churches of Magdeburg, and was laid in that of his Order, dedicated to S. Mary. But in 1627 the sacred relics were taken by the Emperor Ferdinand II. from the Lutheran city, which no longer valued them, to Prague, where they are still preserved.

S. GILBERT OF AUVERGNE.

(A.D. 1152.)

Of S. Gilbert the Premonstrant little is recorded beyond the fact that he founded the abbey of Neuffontaines on the land of which he was lord. Hence he is shown with a portion of land in his outstretched hands.

June 7.

S. MARCELLINUS, *B. of Puy, in France.*
S. POTAMIÆNA THE YOUNGER, *V.M. at Alexandria, circ.* A.D. 303.
S. LYCARION, *M. at Hermopolis, in Egypt.*
S. PAUL, *B.M. of Constantinople, circ.* A.D. 350.
S. COLMAN, *B. of Dromore, in Ireland, 7th cent.*
S. WULPHLAG, *P.H. at Regnie l'Ecluse, in Ponthieu, 7th cent.*
S. MERIADOC, *B. of Vannes, in Brittany, 7th cent.*
SS. PETER, *P.*, WALABONS, *D.*, AND OTHERS, *MM. at Cordova,* A.D. 851.
S. AVENTINE, *H.M. at Larbouste, in the Pyrenees, 8th cent.*
SS. GOTTESCHALK, *Prince,* AND COMP., *MM. at Lensen,* A.D. 1066.
S. ROBERT, *Ab. of Newminster,* A.D. 1159.

S. POTAMIÆNA THE YOUNGER, V.M.

(ABOUT A.D. 303.)

[Called the Younger to distinguish her from the saint of the same name venerated on June 28th. Greek Menæa. Authority:—Palladius in his history of the bishops of Helenopolis, c 3. There is every reason for believing that his account of this martyr is quite trustworthy. See further July 10th, the XLV. MM. of Nicopolis.]

POTAMIÆNA was a beautiful young slave girl belonging to a heathen master at Hermopolis, in Egypt, in the reign of the Emperor Maximian. Her master inflamed with passion, sought to bend her to his will, but found an unexpected resistance in the virtue of the feeble girl. Ascertaining that she was a Christian, he denounced her to the prefect of Alexandria, saying that he had no desire to have her put to death, if she was ready to yield to his desires. But neither fear of torture nor hopes of favour could move her heart, and at length, in disgust and rage at being baffled by a poor slave girl, the prefect ordered her to be stripped, and slowly lowered into a cauldron of boiling pitch. The fire was lighted, the pitch seethed, and the girl was sus-

pended in its smoke. Slowly, inch by inch, the windlass was turned, letting her down into the black bubbling fluid. It was not till three hours had elapsed, and she had been submerged to her neck, that she was quite dead.

S. PAUL, B. OF CONSTANTINOPLE.

(ABOUT A.D. 350.)

[Roman Martyrology. By the Greeks on the Sunday nearest to the 6th November. Authorities:—Socrates and Sozomen. He is also highly commended by S. Athanasius in his letter to the solitaries of Egypt.]

PAUL, the little secretary of twelve who attended Alexander, the representative of the aged Metrophanes of Byzantium, at the council of Nicæa (see p. 34), had been pointed out by the dying pontiff as one who would eventually ascend the throne of Constantinople. On the death of Alexander (A.D. 336) this prophecy was fulfilled. Paul, though young in years, was elected in preference to his elderly rival Macedonius, thrust forward by the Arian and Eusebian party, but was speedily banished to Pontus by the Emperor Constantine, who continued to rely on the Eusebians, and withstood the Alexandrian petitions for the recall of S. Athanasius. On the death of Constantine, Paul returned to Constantinople (338), but Eusebius, the courtly Arian bishop of Nicomedia, had set his heart on the see of the imperial city, and was translated thither after an Arian synod had condemned Paul. Paul retired to Treves, where he was warmly received by S. Maximian, its bishop, and by the orthodox Constans. After having spent some time at Treves, he went to Rome, where he met S. Athanasius, and assisted at the council held there by Pope Julius, in 341, in which the orthodoxy of Athanasius, and Paul, and Marcellus of Ancyra was proclaimed.

In the year 342, the death of Eusebius was followed by

a popular restoration of Paul. Constantius, the emperor of the East, sent Hermogenes, one of his generals, to expel him. In a tumult Hermogenes was slain, and Paul was sent in chains to a castle on the Tigris; but his rival Macedonius, being implicated in the tumult, was not put in possession of the see, for which the Eusebians had consecrated him. We hear of S. Paul being again at Constantinople in 344, with letters from Constans, the emperor of the West, insisting on his restoration. Constantius, afraid to displease his brother, reluctantly consented. In 347 he attended the council of Sardica, but the Eusebians, withdrawing from the council, retired to Philippopolis, constituted themselves an opposition council, and excommunicated S. Paul and S. Athanasius, Pope S. Julius, and the other Catholic prelates. On the death of the Emperor Constans, in 350, S. Paul lost his protector, and Constantius, relieved of the necessity of conciliating his brother, at once resolved on the expulsion of Paul from Constantinople. Philip, the prætorian prefect, was appointed to decoy him to the baths of Zeuxippus, and to convey him on board ship. The people, suspecting danger, crowded the entrance to the bath, and Paul was taken away by a back door. He was sent to die at Cucusus, in Armenia. According to the report of Philagrius, the apostate prefect of Egypt, Paul was shut up for six days without food, and ultimately strangled. Macedonius now took full possession of the see, but not without violence, and the massacre of three thousand persons who opposed him.

Relics in the Church of S. Lorenzo at Venice, whither they were translated from Constantinople on the fall of that city.

S. COLMAN, B. OF DROMORE.

(7TH CENT.)

[Aberdeen Breviary. Greven in his additions to Usuardus, but at Dromore, and in the Irish Martyrologies on May 20th. The Acts are full of fable and late.]

COLMAN, son of Daire, was of the royal blood of the kings of Cashel, and a lineal descendant of the celebrated King Aengus (d. 490). He was bishop in the reign of Failbhe Fland, king of Cashel, who ascended the throne in 619, and died in 634. Colman resided in a monastery, founded by himself, at Doire-mor (great grove), in the district of Eile, and the province of Munster, near the borders of Leinster. Failbhe Fland having on one occasion injured S. Colman, the saint asked the intervention of S. Pulcherius, who taking Colman with him went before the king and stated the case to him. The king spoke to Colman roughly. Pulcherius then said, "It does not become you to answer in this manner so great a pontiff, who is most holy in the sight of God, and not inferior to you in birth, for you are of the same stock." In the end Failbhe Fland granted the two saints what they asked. It is a misfortune that, excepting what has been given above, nothing trustworthy has been handed down to us, not even the date of S. Colman's death. The acts are full of fables of the most monstrous description.

S. WULPHLAG, P.H.

(7TH CENT.)

[Gallican Martyrology of Saussaye, Ancient Martyrology of Centulle, and venerated in the diocese of Amiens. Authority:—An ancient life quoted by Ignatius the Carmelite in his Historia Abbavillana, 1480.]

S. WULPHLAG, a native of Ponthieu, from his earliest childhood was devoted to the service of the altar. He

married a pious wife shortly before he was ordained priest, and by her became the father of three daughters, who grew up virtuous and God-fearing. S. Wulphlag was appointed to the charge of Rue, near the sea, between the rivers Somme and Authie. But after a while he went on a pilgrimage to Jerusalem, and on his return announced to his wife and daughters that he was resolved to embrace an eremitical life. He retired into a cell which he constructed at Regnie l'Ecluse, in a wild and desolate spot. He was consoled there with the news that his daughters had renounced the world and taken the vows of monastic life. He died in his hermitage, and was buried at Requier. His body was afterwards translated to S. Sauve, at Montreuil-sur-Mer, where it now rests.

SS. PETER, WALABONS, AND COMP., MM.

(A.D. 851.)

[Spanish and Roman Martyrologies. Authority:—S. Eulogius of Cordova, a martyr in the same persecution.]

PETER a priest, Walabons a deacon, Sabinian, Wistremund, Habentius, and Jeremias, monks, suffered in the persecution of the Mussulmans in Spain. Sabinian was quite a young man, but Jeremias was very old. He had been married and had a family, but in his old age renounced the world and entered a monastery. They presented themselves before the cadi of Cordova, declaring that they were Christians and ready to die for their faith.

Jeremias was first scourged and then, with the rest, decapitated.

S. GOTTESCHALK, PRINCE, M.

(A.D. 1066.)

[Cologne Breviary of 1515. Authorities:—Adam of Bremen, in his Historia Ecclesiastica; Helmold, in his Chronicon Slavorum.]

THE Sclaves of Mecklenburg, Brandenburg, and Silesia, were at the close of the 10th, and the beginning of the 11th century, a constant source of alarm and trouble to the German empire. Saxony was the outpost exposed to their constant attacks, but it was also from thence that their severest chastisements came. The Sclavian frontiers were parcelled into Margravates, and it was the duty of the Margraves to repel the waves of invasion as they arose. Violence and pillage had become so frequent as to be regarded as legitimate in this country. Mistevoi, the valiant prince of the Obotrites, favoured the Christian religion, followed the banner of Otho II., and served under him in Italy. On his return to his native country, he sued for the hand of Mechtildis, the sister of Bernhard, duke of Saxony, and on being insulted by the jealous Dietrich of Brandenburg, who called him a dog of a Sclave, not worthy to mate with a Christian and a German bride, replied, "If we Sclaves be dogs, we shall show you we can bite." The pagan Sclaves, ever ripe for revolt, obeyed his call. An oath of eternal enmity against the Germans and the priests was taken before their idol, Radegast, and suddenly rising in open rebellion (A.D. 983) they assassinated all who fell into their hands, razed the churches to the ground, and completely destroyed the cities of Hamburg and Oldenburg, besides those of Brandenburg and Havelburg. Sixty priests were flayed alive. The rebels were, however, entirely beaten in a pitched battle at Tangermünde.

Mistevoi had a son called Gotteschalk, who was sent to

Luneburg to be educated as a Christian in a monastery. And Mistevoi himself, after a war of almost extermination had been carried on against the Obotrites and the Wilzi by Bernhard II. of Saxony, and the Margrave of Brandenburg, weary of war, and anxious to secure peace for his people, embraced Christianity. He was, in consequence, expelled by his subjects. He died at Bardewick, stabbed by a Saxon. Gotteschalk instantly burst from the restraints of his monastic school, threw himself into the midst of his people, who gathered in crowds around his standard, and the war broke out as furiously as before. But Bernhard of Saxony captured him, and thinking he could obtain a greater advantage by concluding a treaty with him, made him take oaths of submission, and released him. Gotteschalk went to Denmark, where he fought with King Canute in Norway, and then in England with his nephew Sweyn. Sweyn, on succeeding his uncle, gave to Gotteschalk, in marriage, his daughter Sigritha. He remained some time in England with King Canute, and then returned to Germany, and to his Sclavonic Obotrites, who received him as their prince. He now laboured to soften their turbulence, and to turn them from their idols to the worship of Christ. For this purpose he applied to Adalbert, archbishop of Bremen, who at once sent him priests. Adalbert's ambition was to constitute himself patriarch of the North; he was a man of unbounded pride, ambition and avarice; and though his motive was not pure, yet Gotteschalk found him a valuable friend in advancing his design of Christianizing the Sclaves. Gotteschalk himself accompanied the missionaries, translating their sermons into Sclavonic, or himself preaching to the people. Sees were erected at Mecklenburg, Ratzeburg, and Magdeburg. But the minority of Henry IV., the dissensions that prevailed through the empire, and the free-booting expeditions of

the Saxon chiefs into the archbishopric of Bremen, induced a fresh insurrection among the Northern Sclaves. The heathen party, headed by Plasso, Gotteschalk's brother-in-law, rose and extirpated Christianity. Hamburg and Mecklenburg were destroyed by the pagans, who sacrificed John, bishop of Mecklenburg, to their deities, stoned S. Answar, abbot of Ratzeburg, and twenty-eight monks, to death, assassinated Gotteschalk at Lenzen, at the foot of the altar, butchered Eppo the priest, who was offering the Holy Sacrifice, upon the altar itself, and slaughtered all the rest of the clergy and Christians who were in the sacred building.

S. AVENTINE, H.M.

(8TH CENT.)

[Gallican Martyrologies. Authority:—An ancient life of S. Aventine founded on popular tradition.]

S. AVENTINE was a native of Larbouste in the Pyrenees, and lived as a hermit among the rocks of a lovely valley near the Lac d'Oo. He was ordained by Abraham, bishop of Comminges, and sent to preach in Larbouste. The Pyrenees at that time were infested with Moors, from Spain, and Aventine had many hair-breadth escapes from their pursuit, but was finally taken and beheaded by them. He is said to have plucked a thorn from the foot of a lame bear, but the same story is told of S. Aventine of Troyes (Feb. 4th). His relics are preserved in the church, bearing his name at Larbouste.

In flying on one occasion from the Saracens, he is said to have leaped a chasm, and the marks of his feet on the rock are shown. He is represented with his head in his hand, and it is pretended that he carried it thus some little way after his execution.

S. ROBERT, AB. OF NEWMINSTER.

(A.D. 1159.)

[Anglican Martyrology of Wytford. Capgrave, Molanus, Wyon, Menardus, the Bollandists, &c. Authority:—The Chronicle of Fountains, and a life given by Capgrave.]

S. ROBERT, a native of York, was priest of a church in that city; but he resigned his charge, and went first to Whitby, and then to Fountains abbey, which had just been founded. He afterwards headed a colony of monks who settled at Newminster, near Morpeth, with the benediction of Geoffrey, bishop of Durham, in 1139. The Fountains Chronicle says, "We have heard much of this man, worthy of being related. He was modest in his bearing, gentle in companionship, merciful in his judgments, exemplary in his holy conversation." For many years he ruled to their advantage the brethren as a pious father and worthy pastor; and he finished his holy course by a more holy death. The blessed Godrick (May 21st), as may be read in his life, on a certain night, whilst praying, saw the soul of the saint, released from the body, borne heavenwards by the hands of angels. This story is told with much detail in Reginald of Durham on the life and miracles of S. Godrick.

June 8.

S. Calliope, *M., 2nd cent.*
S. Maximus, *B. of Aix, in Provence.*
SS. Four Martyrs of Gerona, *in Spain, circ.* A.D. 300.
S. Syra, *Matr. at Troyes, 4th or 5th cent.*
S. Gildard, *B. of Rouen, after* A.D. 511.
S. Heraclius, *B. of Sens, circ.* A.D. 522.
S. Medard, *B. of Noyon and Tournai,* A.D. 545.
S. Marius, *H. at Mauriac, in Auvergne, circ.* A.D. 600.
S. Chlodulf, *B. of Metz, circ.* A.D. 692.
S. Eustadiola, *Abss. of Bruges, 7th cent.*
S. William, *Archb. of York,* A.D. 1154.

S. CALLIOPE, M.

(2ND CENT.)

[Modern Roman Martyrology, inserted from the Greek Menæa. As neither give the place of the saint's martyrdom, the Spanish Martyrologists, with their usual audacity, have appropriated her, and localized her at Lerma.]

THIS martyr, according to the Greek Menæa, was as beautiful in soul as she was in body. Her breasts were cut off, she was dragged over potsherds, then salt was rubbed into her wounds, and they were fretted with hair-cloth. As none of these tortures shook her constancy, her head was struck off.

S. MAXIMUS, B. OF AIX.

(2ND OR 3RD CENT.)

[Roman and Gallican Martyrologies.]

S. Maximus, it is pretended, was one of the disciples of our Blessed Lord, who founded the bishopric of Aix, in Provence. There is not, however, the smallest evidence to support this assertion.

SS. FOUR MARTYRS OF GERONA.

(ABOUT A.D. 300.)

[Spanish Martyrologies. The Acts are purely apocryphal. They were written to order for Canon Arnold of Monte-rotundo, about A.D. 1200, not in Spain, but in Italy, and are adapted from the Acts of the "Quatuor Coronati."]

THE following story is devoid of foundation in truth. It is said that there lived at L'Apurda, near Gerona, a man named Eter, who had two sons, Lirus and Sirus. At the same time another man at Cursa had two daughters, Floris and Gelida. Lirus married Floris, and by her had two sons, Germanus and Paulinus. Sirus married Gelida, and became the father of two sons, Justus and Sicius. Floris became a Christian, and died shortly after having given birth to her youngest son. The father, unable to rear the children himself, entrusted them to the care of his sister-in-law, Gelida. One night Floris appeared to Gelida, surrounded by light, and unspeakably beautiful. "Wouldst thou be as I am?" asked the apparition. "How can I," answered Gelida, "I was born with a dusky complexion." "Go, my sister," said Floris, "to a holy man, Stephen, who lives not far off, and he will teach thee things that thou must know." Then she faded into darkness. This vision led to the conversion of Gelida and her husband, and afterwards to that of Lirus and a second wife he had married, named Florentina. The four foster-brothers were baptized and apprenticed to a stone-cutter and sculptor. All went on well, till the governor of Spain, named Dacian, sent one Rufinus to Gerona, who having ordered an idol of the sculptors, had them imprisoned when he heard that they refused to make it. The four young men were half-starved in prison, and beaten with leaded whips, and then were decapitated.

S. MEDARD, B. OF NOYON.[1]

(A.D. 545.)

[All Latin Martyrologies, almost without exception. Authorities:—A metrical life by Venantius Fortunatus, also a prose life by the same; the former written about the year 570, the latter after 600. Another life by an anonymous writer of the 9th cent, is of course less trustworthy than the former. There is another, later, written by Radbod, B. of Noyon, in 1040.]

S. MEDARD was born at Salency, near Noyon, of a Frank father, named Nectard, and a Roman mother, named Protajia. Nectard was converted to the Christian faith by his wife, and allowed his son Medard to be baptized. An incident reveals the impulsive generosity of the character of Medard, whilst still a child. He had been sent by his father to watch his horses in a meadow. Medard saw a man passing along the road with a saddle and saddle-bags on his head, and a bit thrown over his arm. "Why do you carry all those heavy things?" asked the boy. "Because my horse has fallen under me and died," said the man. "And what is more, I do not know how I can provide myself with another." "Take one of these," said the boy.

S. Medard was ordained by the Bishop of Vermandois, whom he succeeded in the see on his death. One night a thief got into the saint's garden, and picked his grapes,

[1] The Roman Martyrology says:—"At Rouen, S. Gildard, or Godard, B., brother of S. Medard, B. of Noyon. They were born the same day, consecrated bishops the same day, and dying the same day, ascended to heaven together." This is a mistake. It can be conclusively proved that S. Medard died about thirty-four years later than S. Godard, and that there is no ancient authority for saying they were brothers. The lives of S. Medard are silent on the subject, even one written in the 11th cent. S. Godard subscribed the 1st council of Orleans, as B. of Rouen, in 511, and S. Medard was consecrated in 530. One is surprised to see that Giry and Guerin take no notice of this complete annihilation of the fable of the relationship of these two saints, but give them as brothers born the same day, consecrated the same day, and dying the same day, with sublime superiority to criticism and historical accuracy.

filled a basket, and tried to make off. But the night was pitch-dark, and he could not find his way out of the garden. Very early the man was seen and caught, and brought before Medard. "Let him go," said the saint; "I have given him the grapes." Another thief stole the hive of bees, but the bees swarmed out and stung the man, so that he was obliged to let the hive drop and run away.

As the little town which was his episcopal seat was ill-defended, and the country was exposed to the ravages of the barbarians, S. Medard removed his seat to Noyon. On the death of S. Eleutherius, he became also Bishop of Tournai; it was contrary to the canons that he should hold two sees simultaneously, but this was a case of necessity, as no suitable person could be found to take Tournai and carry on the work begun by S. Eleutherius.

He died at Noyon in 545, and his body was translated to the abbey called after him at Soissons.

In art S. Medard is represented with an eagle above his head, as according to a late (11th cent.) legend, this bird protected him one day with its wings from the rain.

To S. Medard is attributed the institution of the festival of the Rose at Salency, where he is said to have charged his family estate with a sum of money to be given annually with a crown of roses to the most virtuous girl in the village. He is said to have accorded the first crown to his sister, and so he is represented in a picture above the altar in the chapel of S. Medard, at Sanency. According to the terms of the foundation, not only must the girl be irreproachable, but also her parents must have been good. The seigneur of Sanency had the right to choose the "Rosière" out of three girls, natives of the village, presented to him. When he had named her, the parish was informed of it from the pulpit on the following Sunday,

S. MEDARD. [June 8.

and all who had any just cause or impediment to advance were bidden to do so. On the 8th of June, the feast of S. Medard, at two o'clock in the afternoon, the Rosière, dressed in white, attended by twelve girls in white, with blue sashes, and twelve boys, her father and mother, and relations, went to the castle of Sanency, where the procession was met by the seigneur, or his bailiff, who conducted the procession to the church. There vespers were sung, and the Rosière assisted, kneeling at a fald-stool in the chancel. After vespers a procession was formed to the chapel of S. Medard at the further end of the village. There the curé took the crown or hat of roses from the altar, blessed it, and after a short discourse, crowned the girl with it, and gave her a purse containing twenty-five francs. The procession then re-formed, returned to the parish church, where a Te Deum was chanted, with an anthem to S. Medard.

This beautiful ceremony, interrupted by the Revolution, was re-established in 1812, and takes place now every year; but it has undergone certain modifications. The Rosière now receives three hundred francs, of which sum the municipal council gives half. In the chapel of S. Medard is a board on which are inscribed the names of all the Rosières; a few of the names have been effaced, because they have misconducted themselves since they received the crown of S. Medard, but, as a general rule, the custom tends to encourage in virtue the girls of the village. In French S. Medard is often called *S. Mard.*

S. CHLODULF, B. OF METZ.

(ABOUT A.D. 692.)

[Roman and Gallican Martyrologies. Authority:—A life written about the year 800.]

S. CHLODULF, called in France S. Cloud, was the son of S. Arnoald, bishop of Metz (d. 640) and Doda. The father of Arnoald was Anspert, brother of S. Aigulf, bishop of Metz, whose mother was a daughter of King Clothair. On the election of S. Arnoald to the bishopric, his wife retired into a convent at Trèves.

Chlodulf for some time filled several offices of responsibility in the palace of the king of Austrasia, and he acquired such renown for his probity and virtue, that, on the death of Godo, bishop of Metz, in spite of his resistance, he was elected in his place by the clergy and people.

S. WILLIAM, ABP. OF YORK.

(A.D. 1154.)

[Roman and York Martyrologies. Canonized by Pope Honorious III. Authorities:—William of Newbury (b. 1136, d. 1208) in his History of his Own Times. He was not only a contemporary, but also a Yorkshire man, a native of Bridlington, and he wrote his history at the request of his patron Roger, abbot of Byland. John of Brompton, abbot of Jervaux, in Yorkshire (d. 1193); also John of Hexham (ab. in 1170), who wrote a continuation of the history of Simeon of Durham, from 1130 to 1154; also an old life given by Capgrave.]

THE father of S. William was Count Herbert; his mother, Emma, sister of King Stephen. William was constituted treasurer of York, and obtained considerable popularity in the city. On the death of Thurstan, the archbishop, in 1140, the election of a successor fell on Henry de Coille, nephew of King Stephen, but as the

pope would not consent to his appointment unless he resigned all his other honours, the electors chose William, also a nephew of the king; but some of the electors formed a party to oppose him, and sent Walter the archdeacon to the king to state their objections. William, earl of York, however, favoured the treasurer, and detached a troop of horse to waylay the archdeacon, and arrest him. Stephen invested S. William with the temporalities of the see of York. But the archdeacon appealed to the pope, Innocent II., and declared the freedom of the electors to have been hampered by an order from the king, communicated by the earl of York, requiring them to elect William; and charged William with having bought the archbishopric. The pope ordered the dean of York to take oath that he had not received the mandate of the king, and William that he had paid no money for the see, also that the case should be tried by the Bishop of Winchester, the papal legate in England. William and the Archdeacon Walter returned from Rome, and the court was formed at Winchester, but no one appeared to prove the charge against S. William, and he was consecrated by the legate.

But in the mean time Innocent II. was dead (A.D. 1143), and after the rapid succession of Celestine II. and Lucius II., Eugenius III. mounted the chair of S. Peter in 1145. He was a Cistercian monk, and was ambitious to place a Cistercian in the important see of York. He accordingly refused to acknowledge S. William, against whom his master, S. Bernard, had taken part with extreme violence, and whom he had even charged with perjury. Urged by S. Bernard, Pope Celestine had refused to give S. William the pall, and acknowledge him as archbishop, but Lucius II., on the contrary, ratified his appointment, and sent him the pall. Eugenius III. eager to place one

of his own order in the great see of York, annulled the appointment of S. William, and appointed Henry Murdac, monk of Clairvaux. William then went to Sicily to the court of Roger, the king, and some nobles, relatives of S. William, angry at the part taken by the English Cistercians against their kinsman, fell on the farms of the abbot of Fountains, and burnt them. The nomination of Henry Murdac by the pope did not please the electors to the see of York, and the majority chose Hilary, bishop of Chichester, only a small minority voting for the Cistercian. Eugenius, however, refused to acknowledge any one save Murdac, and consecrated him, and invested him with the pall at Tréves, where he then was.

S. William returned to England, and took up his residence with the Bishop of Winchester, spending his time in prayer. But King Stephen, highly incensed at the action of the pope, did all in his power to annoy Murdac, and through his influence the citizens of York shut their gates against him.

Eugenius III. died in 1153, and in the same year died Henry Murdac. Eugenius was succeeded by Conrad, Cardinal of S. Sabina, who had taken the part of S. William before, but ineffectually, against the prevailing vehemence of S. Bernard. Now, as Pope Anastasius IV., he at once confirmed the saint in the see of York, and sent him the pall. S. William was received at York with great enthusiasm. The people crowding over the Ouse bridge to welcome him on his entry, broke it down, and were precipitated into the river. Providentially none were drowned. S. William did not remain many months in the see, for he died in 1154.

His tomb speedily became a resort of pilgrims, and so many miracles were supposed to be wrought by the oil contrived to flow from it, that he was canonized by Honorius III.

The hymn sung on the festival of S. William,[1] at York, says that he died of poison, but there is no allusion to this in the York Breviary lessons. John of Newbury says he died of fever. Gervase of Dover says he was killed by poison in the chalice at mass.

The great S. William window in York Minster is in the north end of the upper or choir transept. It is of five lights, and of great height, and divided into a great number of compartments, each representing a miracle or subject from the life of the saint. It was put up about the middle of the 15th century.

In the Dodsworthy MSS., in the Bodleian Library, is a copy from "a table in the revestry in the cathedral church of York," containing an account of all the miracles of S. William, and apparently in the order of the representations in the window.

A curious diary of certain tourists in 1634, printed from the "Lansdowne" MSS., 213, so far as it relates to Yorkshire, in Cartwright's "Chapters in the History of Yorkshire,"[2] gives some curious additional information relative to the body of S. William at a date long subsequent to the destruction of shrines by the commissioners of Henry VIII. "After our forenoon's and afternoon's devotions were finished," say these tourists; "the remaining part of the day was chiefly spent in the cathedral in viewing the many rarities, riches, and monuments of that sacred building. The sanctum sanctorum beyond the stately rich high altar and the gilded partition wherein S. William's

[1] "In Octavis Pentecostes, quidam malignantes hoste
In eum pacificum,
Et ut ipsum privent vita, celebrantis aconita
Propinant in calice:
Toxicatur a profanis, ille potus, ille panis
Per quem perit toxicum."

[2] Wakefield, 1872, p. 320.

shrine formerly was: his tombe seven foot long, sometime covered all over with silver . . . . Upon the breaking up of the monument King James commanded his bones, which are large and long, to be kept, as they are, in the vestry." What has become of them since is not known.

B. IVLIANA FALCONERIA,
3rd Servorum B. M. Florentiæ.

See p. 287 (June 19).

June 9.

SS. Primus and Felician, *MM. at Rome, circ.* A.D. 303.
S. Pelagia, *V.M. at Antioch in Syria, circ.* A.D. 304.
S. Vincent, *M. at Agen in France, 4th cent.*
SS. Thecla, Mariamne, and Others, *V.V., MM. in Persia, 4th cent.*
S. Julian, *Mk. of Edessa, circ.* A.D. 370.
S. Columba, *Ab. of Iona,* A.D. 597.
S. Baithen, *Ab. of Iona,* A.D. 601.
S. Maximus, *B. of Syracuse,* A.D. 598.
S. Cumian, *B. in Scotland, 8th cent.*
S. Richard, *B. of Andrea in Apulia, circ.* A.D. 1200

SS. PRIMUS AND FELICIAN, MM.

(ABOUT A.D. 303.)

[All Latin Martyrologies. Roman Martyrology. Authority:—The Acts, not however in their original form, but written about A.D. 640. "Neque nos credimus ea esse primæ notæ atque ex Proconsularibus Actis desumpta," says Henschenius, the Bollandist; "sed diu post exornata rhetorico stylo, et circumstantiis sermonum ultro citroque habitorum, fortassis etiam variarum pœnarum, scripta tamen putamus diu ante corporum translationem."]

THESE illustrious martyrs were Roman citizens, and lived as pagans till they were converted to the true faith. In the persecution of Diocletian and Maximian they were brought before the emperor, who endeavoured to persuade them to sacrifice. They were sent to Numentum, to the governor Promotus, to be tried. He invited them to offer incense to the gods, "Let your emperors adore wood and stone," answered the intrepid martyrs. "You call these emperors the lords of the earth; we regard them as sacrilegious and impious."

The martyrs were separated, and Primus was sent to prison. Promotus retained Felician and endeavoured to break his constancy by promises. "I am four-score years

old," said Felician, "and thirty of these years have I spent in the service of Christ, and I am ready to die for Him." The magistrate ordered his hands and feet to be transfixed with nails like the God whom he adored, but his resolution remained unshaken.

Primus was next brought out of prison, and when he stood before the magistrate, he was told that his brother had obeyed the emperors and had sacrificed. But Primus answered boldly,[1] "In vain do you attempt to deceive me. I know that my brother has not renounced his Lord and God, to adore vain idols."

Promotus seeing that his artifice was useless, ordered the martyr to be beaten, and his sides burned with torches. As he suffered, Primus chanted the words of the Psalmist, "Thou, O God, hast proved us, Thou also hast tried us, like as silver is tried; Thou broughtest us into the snare, and laidest trouble upon our loins; Thou sufferedst men to ride over our heads. We went through fire and water, and Thou broughtest us out into a wealthy place." (Ps. lxv., A. V. lxvi. 9–11.) The judge, more angry than before, sent for Felician, that he might witness the last agonies to which he was about to subject his brother. When he was brought in, Promotus ordered molten lead to be poured down the throat of Primus. As the liquid metal was brought to him, he looked at the judge, and pointing to his brother said, "This is he whom thou didst say had renounced his faith; but God will give us grace to die together in the same confession, that we may rejoicing enter into life together."

The magistrate at length, weary of torturing the brothers,

[1] The Acts say that he had already been informed by an angel that his brother had remained constant. But the Bollandists say, "These appearances of angels are excessively common in Acts written long after the events recorded; nor can it be doubted but that they, along with the words used on either side, have been composed out of his own imagination by the author."

bade that their heads should be struck off. Their bodies were laid in the catacomb on the Numentine Way, and are now in the church of S. Stephen at Rome.

S. PELAGIA, V.M.

(ABOUT A.D. 304.)

[Roman Martyrology and Greek Menæa. In the latter also, on Oct. 8th, are commemorated together the three Pelagias, the Penitent (Oct. 8th), the martyr at Tarsus (May 4th), and the martyr at Antioch, commemorated this day, though she is not called a martyr. Authorities:—Eusebius, lib. viii., c. 12; S. Ambrose, in his book, De Virginibus, lib. iii., also in his De vera Libertate ac Servitute; S. Chrysostom, two sermons on S. Pelagia.]

S. PELAGIA, a fair young girl of fifteen, at Antioch, living with her mother and sister, was pursued in the persecution of Numerian. Her exquisite loveliness made her and her mother fear that she would be given over to worse than death. Accordingly, as the soldiers approached to take them, hand in hand they rushed to the river, and were drowned locked in one another's embrace. There is some discrepancy in the accounts of her death. Eusebius says that she, her sister, and mother cast themselves into the river, and he is much more likely to be right than S. Chrysostom, who lived so long after, and who says that they threw themselves off the roof of their house, as the soldiers rushed up stairs to take them. The menology of the Emperor Basil has a different story, and probably commemorates another Pelagia. According to this account a young girl, pursued by soldiers, and dreading to fall into their brutal power, spread out her hands to heaven and besought God to take her to Himself, a pure flower, untouched by the rough hands of men. And as she prayed, her spirit fled, and she bowed on the face of the desert sand, and the soldiers found her dead.

S. COLUMBA, AB.

(A.D. 597.)

[Roman Martyrology, Usuardus, Notker, Sarum, and York Kalendars, Donegal and Tallaght Martyrologies, Cashel Kalendar and Aberdeen Breviary. The translation of S. Columba on the 17th June. Authorities:—Mention by Bede, lib. v., c. 10, a life by Adamnan, abbot of Iona. Born only a quarter of a century later, he had seen in his childhood the actual companions of Columba, and those who had received his last breath. A still earlier narrative, written by Comyn the Fair, abbot of Iona, and reproduced almost word for word by Adamnan, forms the basis of his work, which he has completed by a multitude of anecdotes and testimonies collected with scrupulous care, and which altogether, though unfortunately without chronological order, forms one of the most living, attractive, and authentic relics of Christian history. This biography by Adamnan was written between 690 and 703; Comyn the Fair was abbot from 657 to 669. There is also a history of the saint in Irish by Magnus O'Donnell, put together in 1532, incorporating some important Irish traditions and historical details. The following life is condensed from that by M. de Montalembert in his "Monks of the West."]

S. COLUMBA was a scion of one of the great royal families of Ireland. His father was descended from one of the eight sons of the great King Niall of the Nine Hostages, who was supreme monarch of all Ireland from 379 to 405, at the period when S. Patrick was brought to the island as a slave. Consequently he sprang from a race which had reigned in Ireland for six centuries; and in virtue of the ordinary law of succession, might himself have been called to the throne. His mother belonged to the reigning family in Leinster, one of the four subordinate kingdoms of the island. He was born at Gartan, in one of the wildest districts of Donegal, where the stone upon which his mother lay at the moment of his birth is still shown.

Before his birth, his mother had a dream, which posterity has accepted as a graceful and poetical symbol of her son's career. An angel appeared to her, bringing her a veil covered with flowers of wonderful beauty and variety

of colour. Immediately she saw the veil carried away by the wind, and rolling out as it fled over plains, woods, and mountains; then the angel said to her, "Thou are about to become the mother of a son, who shall blossom for heaven, who shall be reckoned among the prophets of God, and who shall lead numberless souls to the heavenly country."

He was educated by a priest who had baptized him. From the house of this priest, Columba passed into the great monastic schools, which were not only the nursery for the clergy of the Irish Church, but where also young laymen of all conditions were educated. Columba, like many others, there learned to make his first steps in that monastic life to which he had been drawn by the call of God. He devoted himself not only to study and prayer, but also to the manual toil then inseparable, in Ireland and elsewhere, from a religious profession. Like all his young companions, he had to grind over-night the corn for the next day's food; but when his turn came, it was so well and quickly done, that his companions suspected him of having been assisted by an angel. The royal birth of Columba procured him several distinctions in the schools which were not always to the satisfaction of his comrades. One of the latter, named Kieran, who was also destined to fill a great place in Irish legend, became indignant at the ascendancy of Columba; but while the two students disputed, the abbot entered, and placing before Kieran an auger, a plane, and an axe, said, "Look at these tools, and recollect that these are all thou hast sacrificed for God, since thy father was a carpenter; but Columba has given up the sceptre of Ireland, which might have been his by right of birth."

We learn from authentic documents that Columba completed his monastic life under the holy abbots, both bear-

ing the name of Finnian. The first Finnian of Clonard, who was also a bishop, ordained him deacon, but seems to have had him under his authority for a shorter time than the second Finnian.

It is easy to perceive, by the importance of the monastic establishments which Columba had brought into being even before he had attained the age of manhood, that his influence must have been as precocious as it was considerable. Apart from the virtues of which his after life afforded so many examples, it may be supposed that his royal birth gave him an irresistible ascendancy in a country where, since the introduction of Christianity, all the early saints, like the principal abbots, belonged to reigning families, and where the influence of blood and the worship of genealogy continue, even to this day, to a degree unknown in other lands. Springing, as has been said, from the same race as the monarch of all Ireland, and consequently himself eligible for the same high office, he was also related by ties of blood to almost all the provincial kings.

Before he had reached the age of twenty-five he had presided over the creation of a crowd of monasteries. As many as thirty-seven in Ireland alone recognised him as their founder. The most ancient and important of these foundations were situated, as was formerly that of S. Bridget at Kildare, in vast oak forests, from which they took their name. The first Durrow *(Dair-mach)*, where a cross and bell bearing the name of Columba are still to be seen, was erected in the central regions. The other Derry *(Doire-chalgaich)* is situated in the northern part of the island, in Columba's native province, in the hollow of a bay of that sea which separates Ireland from Scotland.

The young Columba was specially attached to Derry,

where he habitually lived. He superintended with care not only the discipline and studies of his community, but external matters, even so far as to watch over the preservation of the neighbouring forest. He would never permit an oak to be cut down. Those which fell by natural decay, or were struck down by the wind, were alone made use of for the fire which was lighted on the arrival of strangers, or distributed to the neighbouring poor. The poor had a first right in Ireland as everywhere else, to the goods of the monks; and the monastery of Derry fed a hundred applicants every day with methodical regularity.

At a more advanced age our saint gave vent to his tenderness for his monastic creations in songs, an echo of which has come down to us. The text of these songs, such as has been preserved, is probably later than Columba; but it is written in the oldest Irish dialect, and it expresses, naturally enough, the sentiments of the founder and his disciples:—

"Were all the tribute of Scotia mine,
From its midland to its borders;
I would give all for one little cell
In my beautiful Derry.
For its peace and for its purity,
For the white angels that go
In crowds from one end to the other,
I love my beautiful Derry.
For its quietness and its purity,
For heaven's angels that come and go
Under every leaf of the oaks,
I love my beautiful Derry.

My Derry, my fair oak grove,
My dear little cell and dwelling;
Oh God, in the heavens above!
Let him who profanes it be cursed.
Beloved are Durrow and Derry,
Beloved is Raphoe the pure,
Beloved the fertile Drumhome,

Beloved are Swords and Kells!
But sweeter and fairer to me,
The salt sea where the sea-gulls cry,
When I come to Derry from far,
It is sweeter and dearer to me—
Sweeter to me."

The monk Columba was then a poet. He opens the series of two hundred Irish poets, whose memories and names, in default of their works, have remained dear to Ireland. He wrote his verses not only in Latin, but also, and more frequently, in Irish. Only three of his Latin poems survive; but two centuries ago eleven of his Irish poems were still in existence, which have not all perished, and the most authentic of which is dedicated to the glory of S. Bridget, the virgin slave, patroness of Ireland, and foundress of female religious life in the Isle of Saints. She was still living when Columba was born.

Like most Irish saints and even monks whom history has kept in mind, he had a passionate love for travelling, and to that passion he added another, which brought him more than one misadventure. Books, which were less rare in Ireland than everywhere else, were, nevertheless, much sought after, and guarded with jealous care in the monastic libraries, which were their sole depositories. Columba had a passion for fine manuscripts, and one of his biographers attributes to him the laborious feat of having transcribed with his own hand three hundred copies of the Gospel and of the Psalter. He went everywhere in search of volumes, which he could borrow or copy, often experiencing refusals, which he resented bitterly. While visiting his ancient master, Finnian, our saint found means to make a clandestine and hurried copy of the abbot's psalter, by shutting himself up at night in the church where the psalter was deposited. The abbot Finnian discovered what was going on by means of a

curious wanderer, who looked in through the keyhole. Indignant at what he thought a theft, Finnian claimed the copy when it was finished, on the ground that a copy made without permission, ought to belong to the master of the original. Columba refused to give up his work, and the question was referred to the king in his palace at Tara.

King Diarmid, or Dermott, supreme monarch of Ireland, was, like Columba, descended from the great King Niall, but by another son than he whose great-grandson Columba was.

His judgment was given in a rustic phrase, which has passed into a proverb in Ireland. *To every cow her calf*, and, consequently, to every book its copy. Columba protested loudly. "It is an unjust sentence," he said, "and I will revenge myself." After this incident, a young prince, son of the provincial king of Connaught, who was pursued for having committed an involuntary murder, took refuge with Columba, but was seized and put to death by the king. The irritation of the poet-monk knew no bounds. The ecclesiastical immunity which he enjoyed in his quality of superior and founder of several monasteries, ought to have, in his opinion, created a sort of sanctuary around his person, and this immunity had been scandalously violated by the execution of the youth whom he protected. He threatened the king with prompt vengeance. "I will denounce," he said, "to my brethren and to my kindred thy wicked judgment, and the violation in my person of the immunity of the Church; they will listen to my complaint, and punish thee sword in hand. Bad king, thou shalt no more see my face in thy province until God, the just judge, has subdued thy pride. As thou hast humbled me to-day before thy lords and thy friends, God will humble thee on the battle day before thine enemies."

Diarmid attempted to retain him by force in the neighbourhood; but, evading the vigilance of his guards, he escaped by night from the court of Tara, and directed his steps to his native province of Tyrconnell. His first stage was Monasterboyce, where he heard from the monks that the king had planted guards on all the ordinary roads to intercept him. He then continued his course by a solitary pathway over the desert hills which lay between him and the North of Ireland; and as he went upon his lonely way, his soul found utterance in a pious song. He fled, chanting the *Song of Trust*, which has been preserved to us, and which may be reckoned among the most authentic relics of the ancient Irish tongue.

Columba arrived safely in his province, and immediately set to work to excite against King Diarmid the numerous and powerful clans of his relatives and friends, who belonged to a branch of the house of Niall, distinct from, and hostile to that of the reigning monarch. His efforts were crowned with success. The Hy-Nialls of the North armed eagerly against the Hy-Nialls of the South, of whom Diarmid was the special chief. They naturally obtained the aid of the king of Connaught, father of the young prince. According to the other narratives, the struggle was one between the Nialls of the North, and the Picts established in the centre of Ireland. But in any case, it was the north and west of Ireland which took arms against the supreme king. Diarmid marched to meet them, and they met in battle at Cool-Drenery, or Cool-Dreimhne, upon the borders of Ultonia and Coomacia. He was completely beaten, and obliged to take refuge at Tara. The victory was due, according to the annalist Tighernach, to the prayers and songs of Columba, who had fasted and prayed with all his might to obtain from heaven the punishment of the royal insolence, and who, besides, was

present at the battle, and took upon himself before all men the responsibility of the bloodshed.

As for the manuscript, which had been the object of this strange conflict of copyright, elevated into a civil war, it was afterwards venerated as a kind of national, military, and religious palladium. Under the name of *Cathae*, or *Tighter*, the Latin Psalter transcribed by Columba, enshrined in a sort of portable altar, became the national relic of the O'Donnell clan. For more than a thousand years it was carried with them to battle as a pledge of victory, on the condition of being supported upon the breast of a clerk free from all mortal sin. It is thought to have escaped as by miracle from the ravages of which Ireland has been the victim, and is held to exist still, to the great joy of all learned Irish patriots.

Columba, though victor, had soon to undergo the double re-action of personal remorse, and the condemnation of many pious souls. The latter punishment was the first to be felt. He was accused by a synod, convoked in the centre of the royal domain, at Leilte, of having occasioned the shedding of Christian blood, and sentence of excommunication was, in his absence, pronounced against him. Perhaps this accusation was not entirely confined to the war which had been raised on account of the copied psalter. His excitable and vindictive character, and, above all, his passionate attachment to his relatives, and the violent part which he took in their domestic disputes, and in their continually recurring rivalries, had engaged him in other struggles, the date of which is perhaps later than that of his first departure from Ireland, but the responsibility of which is formally imputed to him by various authorities, and which also ended in bloody battles.

Columba was not a man to draw back before his

accusers and judges. He presented himself before the synod, which had struck without hearing him. He found a defender there in the famous Abbot Brendan, the founder of the monastery of Beir. Thanks to the intervention of Brendan, or to some other motive not mentioned, the sentence of excommunication was withdrawn; but Columba was charged to win to Christ by his preaching as many pagan souls as the number of Christians who had fallen in the battle of Cool-Drewny.

It was then that his soul seems first to have been troubled, and that remorse planted in it the germs at once of a startling conversion, and of his future apostolic mission. Sheltered as he was from all vengeance, or secular penalties, he must have felt himself struck so much the more by the ecclesiastical judgment pronounced against him. Various legends reveal him to us at this crisis of his life, wandering long from solitude to solitude, and from monastery to monastery, seeking out holy monks, masters of penitence and Christian virtue, and asking them anxiously what he should do to obtain the pardon of God for the murder of so many victims. One of these, Froëch, who had long been his friend, reproached him with affectionate severity for having been the instigator of that murderous fight. "It was not I who caused it," said Columba with animation; "it was the unjust judgment of King Diarmid; it was his violation of ecclesiastical immunity which did it all." "A monk," answered the solitary, "would have done better to bear the injury with patience than to avenge it with arms in his hand." "Be it so," said Columba; "but it is hard for a man unjustly provoked to restrain his heart, and to sacrifice justice."

He was more humble with Abban, another famous monk of the time, founder of many religious houses, one of which was called the *Cell of Tears*. When Columba went to

Abban, he said, "I come to beseech thee to pray for the souls of all those who have perished in the late war, which I raised for the honour of the Church." The aged solitary, without reproaching Columba, resisted his entreaties for some time, by reason of his great modesty, but ended by consenting; and after having prayed, gave him the assurance that these souls enjoyed eternal repose.

Columba, thus re-assured as to the fate of the victims of his rage, had still to be enlightened in respect to his own duty. He found the light which he sought from a holy monk called Molais, famed for his studies of Holy Scriptures, who had already been his confessor, and whose ruined monastery is still visible in one of the isles of the Atlantic. This severe hermit confirmed the decision of the synod; but to the obligation of converting to the Christian faith an equal number of pagans as there were of Christians killed in the civil war, he added a new condition, which bore cruelly upon a soul so passionately attached to country and kindred. The confessor condemned his penitent to perpetual exile from Ireland. Columba bowed to this sentence with sad resignation. "What you have commanded," he said, "shall be done." He announced his future fate in the first place to his relations, the warlike Nialls of Tyrconnell. "An angel has taught me that I must leave Ireland and remain in exile as long as I live, because of all those whom you slew in the last battle, which you fought on my account, and also in others which you know of." It is not recorded that any among his kindred attempted to hold him back; but when he acquainted his disciples with his intended emigration, twelve among them decided to follow him. The most ardent of all was a young monk called Mochonna, son of the provincial king of Ulster. In vain Columba represented to him that he ought not to abandon his parents

and native soil. "It is thou," answered the young man, "who art my father, the Church is my mother, and my country is where I can gather the largest harvest for Christ." Then, in order to render all resistance impossible, he made a solemn vow aloud to leave his country and follow Columba. "I swear to follow thee wherever thou goest, until thou hast led me to Christ, to whom thou hast consecrated me." It was thus, says his historian, that he forced himself rather than offered himself as a companion to the great exile in the course of his apostolical career among the Picts, and he had no more active or devoted auxiliary.

Columba accepted, though not without sadness, as has been seen, the sentence of his friend. He dedicated the rest of his life to the expiation of his faults by a voluntary exile, and by preaching the faith to the heathen. Up to this time we have had difficulty in disentangling the principal events of the first forty years of his life from a maze of confused and contradictory narratives. Henceforward we shall find a surer guide in Adamnan, who only touches very slightly upon the first half of his hero's life.

A voluntary exile, at the age of forty-two, from his native island, Columba embarked with twelve of his companions in one of those great barks of osier, covered with hide, which the Celtic nations employed for their navigation. He landed upon a desert island situated on the north of the opening of that series of gulfs and lakes which, extending from the south-west to the north-east, cuts the Caledonian peninsula in two, and which at that period separated the still heathen Picts from the district occupied by the Irish Scots, who were partially Christianized. This isle, which he has made immortal, took from him the name of I.-Colm-Kill (the island of Columb of the Churches), but is better known under that of Iona. A legend, suggested

by one of our saint's most marked characteristics, asserts that he first landed upon another islet called Oronsay, but having climbed a hill near the shore immediately on landing, he found that he could still see Ireland, his beloved country. To see so far off that dear soil which he had left for ever was too hard a trial. He came down from the hill, and immediately took to his boat to seek, farther off, a shore from which he could not see his native land. When he had reached Iona he climbed the highest point in the island, and gazing into the distance, found no longer any trace of Ireland upon the horizon. He decided, accordingly, to remain upon this unknown rock. One of those heaps of stones called *cairns* in the Celtic dialect, still marks the spot where Columba made this unfruitful examination, and has long borne the name of the Cairn of Farewell.

Nothing could be more sullen and sad than the aspect of this celebrated isle, where not a single tree has been able to resist either the blighting wind, or the destroying hand of man. Only three miles in length by two in breadth, flat and low, bordered by grey rocks which scarcely rise above the level of the sea, and overshadowed by the high and sombre peaks of the great island of Mull, it has not even the wild beauty which is conferred upon the neighbouring isles and shores by their basaltic cliffs, which are often of prodigious height, or which belongs to the hills, often green and rounded at the summits, whose perpendicular sides are beaten incessantly by the Atlantic waves, which bury themselves in resounding caverns, hollowed by the everlasting labours of that tumultuous sea. Upon the narrow surface of the island white stretches of sand alternate with scanty pastures, a few poor crops, and the turf-moors where the inhabitants find their fuel. Poor as the culture is, it seems everywhere resisted and disputed

by the gneiss rocks, which continually crop out, and in some places form an almost inextricable labyrinth. The only attraction possessed by this sombre dwelling-place is the view of the sea, and of the mountains of Mull and the other islands, to the number of twenty or thirty, which may be distinguished from the top of the northern hill of Iona.

The bay where Columba landed is still called the BAY OF THE OSIER BARK, *Port 'a Churraich;* and a long mound is pointed out to strangers as representing the exact size of his boat, which was sixty feet long. The emigrant did not remain in this bay, which is situated in the middle of the isle; he went higher up, and, to find a little shelter from the fierce sea winds, chose for his habitation the eastern shore, opposite the large island of Mull, which is separated from Iona only by a narrow channel of a mile in breadth, and whose highest mountains, situated more to the east, approach the mountain top of Morven, which is continually veiled with clouds. It was there that the emigrants built their huts of branches, for the island was not then, as now, destitute of wood. When Columba had made up his mind to construct for himself and his people a settled establishment, the buildings of the new-born monastery were of the greatest simplicity. As in all Celtic constructions, walls of withes or branches, supported upon long wooden props, formed the principal element in their architecture. Climbing plants, especially ivy, interlacing itself in the interstices of the branches, at once ornamented and consolidated the modest shelter of the missionaries.

Thus the monastic capital of Scotland, and the centre of Christian civilisation in the north of Great Britain, came into being thirteen centuries ago. Some ruins of a much later date than the days of Columba, though still very ancient, mingled among a few cottages scattered on the shore, still point out the site.

Far from having any prevision of the glory of Iona, his soul was still swayed by a sentiment which never abandoned him—regret for his lost country. All his life he retained for Ireland the passionate tenderness of an exile, a love which displayed itself in the songs which have been preserved to us, and which date perhaps from the first moment of his exile. It is possible that their authenticity is not altogether beyond dispute; and that, like the poetic lamentations given forth by Fortunatus in the name of S. Radegund, they were composed by his disciples and contemporaries. But they have been too long repeated as his, and depict too well what must have passed in his heart to permit us to neglect them. "Death in faultless Ireland is better than life without end in Albyn." After this cry of despair follow strains more plaintive and submissive. In one of his elegies he laments that he can no longer sail on the lakes and bays of his native island, nor hear the song of the swans with his friend Comgall. He laments above all to have been driven from Erin by his own fault, and because of the blood shed in his battles. He envies his friend Comgall who can go back to his dear monastery at Durrow, and hear the wind sigh among the oaks, and the song of the blackbird and cuckoo. As for Columba all is dear to him in Ireland *except the princes who reign there.* This last particular shows the persistence of his political rancour. No trace of this feeling, however, remains in a still more characteristic poem, which must have been confided to some traveller as a message from the exile of Iona to his country. In this he celebrates, as always, the delight of voyaging round the coast of Ireland, and the beauty of its cliffs and beach. But, above all, he mourns over his exile.

"What joy to fly upon the white-crested sea, and to watch the waves break upon the Irish shore! What joy

to row the little bark, and land among the whitening foam upon the Irish shore! Ah! how my boat would fly if its prow were turned to my Irish oak-grove! But the noble sea now carries me only to Albyn, the land of ravens. My foot is in my little boat, but my sad heart ever bleeds. There is a grey eye which ever turns to Erin; but never in this life shall it see Erin, nor her sons, nor her daughters. From the high prow I look over the sea, and great tears are in my grey eye when I turn to Erin—to Erin, where the songs of the birds are so sweet, and where the clerks sing like the birds; where the young are so gentle, and the old so wise; where the great men are so noble to look at, and the women so fair to wed. Young traveller, carry my sorrows with thee, carry them to Comgall of eternal life. Noble youth, take my prayer with thee, and my blessing; one part for Ireland—seven times may she be blessed; and the other for Albyn. Carry my blessing across the sea—carry it to the west. My heart is broken in my breast; if death comes to me suddenly, it will be because of the great love I bear to the Gael."

But it was not only in these elegies, repeated and perhaps retouched by Irish bards and monks, but at each instant of his life, in season and out of season, that this love and passionate longing for his native country burst forth in words and in musings; the narratives of his most trusty biographers are full of it. The most severe penance which he could imagine for the guiltiest sinners who came to confess to him, was to impose upon them the same fate which he had voluntarily inflicted upon himself—never to set foot again upon Irish soil. But when, instead of forbidding to sinners all access to that beloved isle, he had to smother his envy of those who had the right and happiness to go there at their pleasure, he dared scarcely trust himself to name its name; and when speaking to his

guests, or to the monks who were to return to Ireland, he could only say to them, "You will return to the country that you love." This melancholy patriotism never faded out of his heart, and was evidenced much later in his life by an incident which shows an obstinate regret for his lost Ireland, along with a tender and careful solicitude for all the creatures of God. One morning he called one of the monks and said to him, "Go and seat thyself by the sea, upon the western bank of the island; there thou wilt see arrive from the north of Ireland and fall at thy feet a poor travelling stork, long beaten by the winds and exhausted by fatigue. Take her up with pity, feed her and watch her for three days. After three days' rest, when she is refreshed and strengthened, she will no longer wish to prolong her exile among us; she will fly to sweet Ireland, her dear country where she was born. I bid thee care for her thus, because she comes from the land where I, too, was born." Everything happened as he had said and ordered. The evening of the day on which the monk had received the poor traveller, as he returned to the monastery, Columba, asking him no questions, said to him, "God bless thee, my dear child, thou hast cared for the exile; in three days thou shalt see her return to her country." And, in fact, at the time mentioned, the stork rose from the ground in her host's presence; and, after having sought her way for a moment in the air, directed her flight across the sea, straight upon Ireland.

However bitter the sadness might be with which exile filled the heart of Columba, it did not for a moment turn him from his work of expiation. As soon as he had installed himself with his companions in that desert isle, from whence the Christian faith and monastic life were about to radiate over the north of Great Britain, a gradual and almost complete transformation became apparent in

him. Without giving up the loveable peculiarities of his character and race, he gradually became a model for penitents, and at the same time for confessors and preachers.

This man, whom we have seen so passionate, so irritable, so warlike and vindictive, became little by little the most gentle, the humblest, the most tender of friends and fathers. It was he, the great head of the Caledonian Church, who kneeling before the strangers who came to Iona, or before the monks returning from their rock, took off their shoes, washed their feet, and after having washed them respectfully kissed them. But charity was still stronger than humility in that transfigured soul. No necessity, spiritual or temporal, found him indifferent. He devoted himself to the solace of all infirmities, all misery, and pain, weeping often over those who did not weep for themselves. These tears became the most eloquent part of his preaching, the means which he employed most willingly to subdue inveterate sinners, to arrest the criminal on the brink of the abyss, to appease and soften and change those wild and savage but simple and straightforward souls whom God had given him to subdue.

In the midst of the new community Columba inhabited, instead of a cell, a sort of hut built of planks and placed upon the most elevated spot within the monastic enclosure. Up to the age of seventy-six he slept there upon the hard floor, with no pillow but a stone. This hut was at once his study and his oratory. It was there that he gave himself up to those prolonged prayers which excited the admiration and almost the alarm of his disciples. It was there that he returned after sharing the outdoor labour of his monks, like the least among them, to consecrate the rest of his time to the study of Holy Scripture and the transcription of the sacred text. The work of transcription

remained until his last day the occupation of his old age as it had been the passion of his youth; it had such an attraction for him, and seemed to him so essential to a knowledge of the truth that, as we have already said, three hundred copies of the Holy Gospels, copied by his own hand, have been attributed to him. It was in the same hut that he received with unwearied patience the numerous and sometimes importunate visitors who soon flowed to him, and of whom sometimes he complained gently—as of that indiscreet stranger, who desirous of embracing him, awkwardly overturned his ink upon the border of his robe. These importunate guests did not come out of simple curiosity; they were most commonly penitent or fervent Christians, who, informed by the fishermen and inhabitants of the neighbouring isles of the establishment of the Irish monk, who was already famous in his own country, and attracted by the growing renown of his virtues, came from Ireland, from the North and South of Britain, and even from the midst of the still heathen Saxons, to save their souls and gain heaven under the direction of a man of God.

Every day, and every minute of the day, the abbot and his companions, in the retirement of their cells, or at their outdoor labours, heard great cries addressed to them from the other side of the narrow strait which separates Iona from the neighbouring island of Mull. These shouts were the understood signal by which those who sought admission to Iona gave notice of their presence, that the boat of the monastery might be sent to carry them over. Among the crowds who crossed in that boat some sought only material help, alms, or medicines; but the greater part sought permission to do penance, and to pass a longer or shorter time in the new monastery, where Columba put their vocation to so many trials.

The narrow inclosure of Iona was soon too small for the increasing crowd, and from this little monastic colony issued in succession a swarm of similar colonies, which went forth to plant new communities, daughters of Iona, in the neighbouring isle, and on the main land of Caledonia, all of which were under the authority of Columba. Ancient traditions attribute to him the foundation of three hundred monasteries or churches, as many in Caledonia as in Hibernia, a hundred of which were in the islands or upon the sea shore of the two countries. Modern learning has discovered and registered the existence of ninety churches, whose origin goes back to Columba, and to all, or almost all, of which, according to the custom of the time, monastic communities must have been attached.

The portion of Great Britain which received the name of Caledonia did not include the whole of modern Scotland; it embraced only the districts to the north of the isthmus which separates the Clyde from the Forth, or Glasgow from Edinburgh. All this region to the north and to the east was in the hands of those terrible Picts whom the Romans had been unable to conquer, and who were the terror of the Britons. But to the west and south-west on the side where Columba landed, he found a colony of his own country and race—that is to say, the Scots of Ireland, who were destined to become the sole masters of Caledonia, and to bestow upon it the name of Scotland.

These Scots who had left Ireland, after the conversion of the island by S. Patrick, were probably Christians like all the Irish, at least in name; but no certain trace of ecclesiastical organisation or of monastic institutions is visible among them before Columba's arrival at Iona. Columba and his disciples neglected no means of fortifying and spreading religion among their countrymen, who were emigrants like themselves. We see him in the narratives

of Adamnan administering baptism and the other rites of religion to the people of Scotic race, through whose lands he passed, planting there the first foundations of monastic communities.

Columba was still in the flower of his age when he established himself at Iona. He was not more at the most than forty-two. All testimonies agree in celebrating his manly beauty, his remarkable height, his sweet and sonorous voice, the cordiality of his manner, the gracious dignity of his deportment and person.

But it was towards another race, very different from his Scotic countrymen and much less accessible, that Columba felt himself drawn as much by the penance imposed upon him as by the necessities of the Church and of Christendom. While the Irish Scots occupied the islands, and part of the western coast of Caledonia, all the north and east—that is to say, by far the greater part of the country—was inhabited by the Picts, who were still heathens. The thirty-four years of life which Columba had still before him were chiefly spent in missions undertaken for the purpose of carrying the faith to the hilly straths, and into the deep glens and numerous islands of Northern Caledonia. There dwelt a race, warlike, grasping, and bold, as inaccessible to softness as to fear, only half-clothed notwithstanding the severity of the climate, and obstinately attached to their customs, belief, and chiefs.

Columba crossed again and again that central mountain range in which rise those waters which flow, some north and west to fall into the Atlantic Ocean, and some to the south to swell the North Sea. This was the recognised boundary between the Scots and Picts.

He was the first to traverse in his little skiff Loch Ness, and the river which issues from it. He penetrated thus, after a long and painful journey, to the principal fortress of

the Pictish king, the site of which is still shewn upon a rock north of the town of Inverness. This powerful and redoubtable monarch, whose name was Bruidh or Brude, son of Malcolm, gave at first a very inhospitable reception to the Irish missionary. It is not recorded whether ever Bruidh himself became a Christian, but during all the rest of his life he remained the friend and protector of Columba. He confirmed to him the possession of Iona, the sovereignty of which he seems to have disputed with his rival the king of the Dalriadian Scots, and our exile thus saw his establishment placed under the double protection of the two powers which shared Caledonia between them.

But the favour of the king did not bring with it that of the heathen priests, who are indicated by the Christian historians under the name of Druids or Magi, and who made an energetic and persevering resistance to the new apostle. These priests do not seem either to have taught or practised the worship of idols, but rather that of natural forces, and especially of the sun and other celestial bodies. They followed or met the Irish preacher in his apostolic journeys less to refute his arguments than to hold back and intimidate those whom his preaching gained to Christ.

One day while labouring in his evangelical work in the principal island of the Hebrides, the one which lies nearest to the mainland, he cried out all at once, "My sons, to-day you will see an ancient Pictish chief, who has kept faithfully all his life the precepts of the natural law, arrive in this island; he comes to be baptized and to die." Immediately after, a boat was seen to approach the shore with a feeble old man seated in the prow, who was recognised as the chief of one of the neighbouring tribes. Two of his companions took him up in their arms and brought him before the missionary, to whose words, as repeated by the interpreter, he listened attentively. When the dis-

course was ended the old man asked to be baptized; and immediately after breathed his last breath, and was buried on the very spot where he had just been brought to shore.

At a later date, in one of his last missions, when, himself an old man, he travelled along the banks of Loch Ness, always in the district to the north of the mountain range of the *dorsum Britanniæ*, Columba said to the disciples who accompanied him, "Let us make haste and meet the angels who have come down from heaven, and who wait for us beside a Pict who has done well according to the natural law during his whole life and to extreme old age; we must baptize him before he dies." Then hastening his steps and outstripping his disciples, as much as was possible at his great age, he reached a retired valley, now called Glen Urquhart, where he found the old man who awaited him. Here there was no longer any need of an interpreter, which makes it probable that Columba in his old age had learned the Pictish dialect. The old Pict heard him preach, was baptized, and with joyful serenity gave up to God the soul which was awaited by those angels whom Columba saw.

Upon the opposite shore, in that striking promontory which forms the eastern extremity of Scotland, a district now known as Beecham, various churches trace their origin to Columba, and to one of his Irish disciples called Drostan. The *mor-maer*, or chief of the country, had at first refused them his permission to settle here, but his son fell dangerously ill, and he hastened after the missionaries, offering them the land necessary for their foundation, and begging them to pray for the dying boy. They prayed, and the child was saved. After having blessed the new church, Columba installed his companions in their new home, and himself turned to continue his journey. When Drostan saw himself thus condemned to live at a distance

from his master, he could not restrain his tears; for these old saints, in their wild and laborious career, loved each other with a passionate tenderness. Then Columba said, "Let us call this place the Monastery of Tears;" and the great abbey which lasted a thousand years upon that spot always retained the name. "He who sows in tears shall reap in joy."

One day toward the end of his life, being alone with Diarmid, his minister (as the monk attached to his personal service was called), he cried out all at once, "The bell! let the bell be rung instantly!" The bell of the modest monastery was nothing better than one of the little square bells made of beaten iron, which are still shewn in Irish museums, exactly similar to those which are worn by the cattle in Spain and the Jura. It was enough for the necessities of the little insular community. At its sound the monks hastened to throw themselves on their knees around their father. "Now," said he, "let us pray—let us pray with intense fervour for our people, and for King Aïdan; for at this very moment the battle has begun between them and the barbarians." When their prayers had lasted some time, he said, "Behold the barbarians flee! Aïdan is victorious!"

The barbarians against whom Columba rang his bells, and called for the prayers of his monks, were the Anglo-Saxons of Northumbria, who were still pagans, and whose descendants were destined to owe the inestimable blessings of Christianity to the monks of Iona, and the spiritual posterity of Columba. As for King Aïdan, he had replaced his cousin-german, King Connall, who had guaranteed to Columba the possession of Iona, as chief of the Dalriadan colony, in Argyll. His accession to the throne took place in 574, eleven years after the arrival of Columba; and nothing proves more fully the influence

acquired by the Irish missionary during this short interval, than Aïdan's resolution to have his coronation blessed by the abbot of Iona. Columba, who was then in a neighbouring island, went back to Iona, where he was met by the new king. The abbot laid his hands upon the head of Aïdan, blessed him, and ordained him king.

According to Scotch national tradition, the new King Aïdan was consecrated by Columba upon a great stone, called the Stone of Fate. This stone was afterwards transferred to Dunstaffnage Castle, the ruin of which may be seen upon the coast of Argyll, not far from Iona; then to the abbey of Scone, near Perth; and was finally carried away by Edward I., the stern conqueror of Scotland, to Westminster, where it still serves as a pedestal for the throne of the kings of England on the day of their coronation. The solemn inauguration of the kingdom of Aïdan marks the historical beginning of the Scotch monarchy, which before that period was more or less fabulous.

But to secure the independence of the new Scottish royalty, it was necessary to break the link of subjugation, or vassalage, which bound the Dalriadian colony to the Irish kings. All this time it had remained tributary to the monarchs of the island which it had left nearly a century before to establish itself in Caledonia. To obtain by peaceable means the abolition of this tribute, Columba must have seemed the mediator indicated by nature. He accepted the mission, and returned to Ireland, which he had thought never to see again, in company with the king whom he had just crowned, to endeavour to come to an agreement with the Irish monarch, and the other princes and chiefs assembled at Drumkeith.

The Irish king renounced all sovereignty over the king of the Dalriadians of *Albania*, as Scotland was then called.

Independence and freedom from all tribute were granted to the Albanian Scots, who, on their side, promised perpetual alliance and hospitality to their Irish countrymen.

Columba had another cause to plead at the parliament of Drumkeith, which was almost as dear to his heart as the independence of the Scotic kingdom and colony of which he was the spiritual head. The question in this case was nothing less than that of the existence of a corporation as powerful as, and more ancient and national than, the clergy itself; it concerned the bards, who were at once poets and genealogists, historians and musicians, and whose high position and popular ascendency form one of the most characteristic features of Irish history. The entire nation, always enamoured of its traditions, surrounded with ardent and respectful sympathy the men who could clothe in a poetic dress all the lore and superstitions of the past, as well as the passions and interests of the present. They were overwhelmed with favours and privileges by the kings and petty princes, on whom their songs and their harp could alone bestow a place in history, or even a good name among their contemporaries. But naturally this great power had produced many abuses, and at the moment of which we speak, the popularity of the bards had suffered an eclipse. A violent opposition had been raised against them. Their great number, their insolence, their insatiable greed, had all been made subjects of reproach. The enmities raised against them had come to such a point, that King Aodh felt himself in sufficient force to propose to the assembly of Drumkeith the radical abolition of this dangerous order, and the banishment, and even outlawry, if not, as some say, the massacre of all the bards.

It was Columba who saved them. He who was born a

poet, and remained a poet to the last day of his life, interceded for them, and gained their cause. His success was not without difficulty, for King Aodh was eager in their pursuit; but Columba, as stubborn as bold, made head against all. He represented that care must be taken not to pull up the good corn with the tares; that the general exile of the poets would be the death of a venerable antiquity, and of that poetry which was so dear to the country, and so useful to those who knew how to employ it. The king and the assembly yielded at length, under the condition that the number of bards should be henceforward limited, and that their profession should be put under certain rules determined by Columba himself. It was his eloquence alone which turned aside the blow by which they were threatened; and knowing themselves to be saved by him, they showed their gratitude by exalting his glory in their songs, and by leaving to their successors the charge of continuing his praise.

Immediately after this favourable decision of the assembly, Dallan composed a song in honour of Columba, and came to sing it before him. At the flattering sounds of this song of gratitude, the abbot of Iona could not defend himself from a human sentiment of self-satisfaction. But he was immediately reproved by one of his monks. Columba profited by the warning. He imposed silence upon Dallan, reminding him that it was only the dead who should be praised, and absolutely forbade him to repeat his song. Dallan obeyed reluctantly, and awaited the death of the saint to make known his poem, which became celebrated in Irish literature under the name of *Ambhra*, or the *Praise of S. Columbkill.*

There is no doubt that, after the assembly of Drumkeith, Columba made many journeys to Ireland. The direction of the various monasteries which he had founded there

before his voluntary exile, and of which he had kept the government in his own hands, must have led him often back. Sometimes toward the decline of his life, while traversing a hilly or marshy country, he travelled in a car, as S. Patrick had done; but the care with which his biographers note this fact, proves that formerly the greater part of his journeys had been made on foot.

During all the rest of his life, which he was to pass in his island of Iona, or in the neighbouring districts of Scotland, which had been evangelised by his unwearied zeal, nothing strikes and attracts the historian so much as the general ardour of Columba's charity. The history of his whole life proves that he was born with a violent, and even vindictive temper; but he had succeeded in subduing and transforming himself to such a point, that he was ready to sacrifice all things to the love of his neighbour. It is not merely an apostle, or a monastic founder whom we have before us—beyond and besides this, it is a friend, a brother, a benefactor of men, a brave and untiring defender of the labourer, the feeble, and the poor; it is a man occupied not only with the salvation, but also with the happiness, the pursuits, and the interests of all his fellow-creatures, and in whom the instinct of pity showed itself in a bold and continual interposition between the oppressor and the oppressed.

In his just wrath against the spoilers of the poor, and the persecutors of the Church, he drew back before no danger, not even before the assassin's dagger. Among the reivers who infested Scottish Caledonia, making armed incursions into their neighbours' lands, and carrying on that system of pillage which, up to the eighteenth century, continued to characterise the existence of the Scottish clans, he had distinguished the sons of Donnell, who belonged to a branch of the family which ruled the

Dalriadian colony. Columba did not hesitate to excommunicate them. Exasperated by this sentence, one of these powerful ill-doers, named or sur-named, Lamm-Dess (Right-hand), took advantage of a visit which the great abbot paid to a distant island, and undertook to murder him in his sleep. But Finn-Lugh, one of the saints' companions, having had some suspicion, or instinctive presentiment of danger, and desiring to save his father's life by the sacrifice of his own, borrowed Columba's cowl, and wrapped himself in it. The assassin struck him whom he found clothed in the well-known costume of the abbot, and then fled. But the sacred vestment proved impenetrable armour to the generous disciple, who was not even wounded.

Some time before, another criminal of the same family, called Ian, had chosen for his victim one of the hosts of Columba, one of those poor men whom the abbot had enriched by his blessing in exchange for the hospitality which even in their poverty they had not refused. The poor man lived on the wild and barren peninsula of Ardnamurchan, a sombre mass which rises up out of the waves of the Atlantic, and forms the most western point of the Scottish mainland. The benediction of the missionary had brought him good fortune. But Columba was not satisfied with merely enriching his humble friend, he gave him also a place in his affections, and had even bestowed upon him his own name; so that all his neighbours called him *Columbain*, the friend of S. Columba. Three times in succession, Ian, the princely spoiler, had pillaged and ravished the house of the enriched peasant, the friend of the abbot of Iona; the third time, as he went back with his servants, laden with booty, to the boat which awaited him on the beach, he met the great abbot, whom he had supposed far distant. Columba reproved him for his

exactions and crimes, and entreated him to give up his prey; but the reiver continued his course, and answered only by an immoveable silence, until he had gained the beach and entered his boat. As soon as he was in his vessel, he began to answer the abbot's prayers by mockeries and insults. Then the noble old man plunged into the sea, up to his knees, as if to cling to the boat which contained the spoils of his friend; and when it went off, he remained for some time with his two hands raised towards heaven, praying with ardour. When his prayer was ended, he came out of the water, and returned to his companions, who were seated on a neighbouring mound, to dry himself. After a pause he said to them, "This miserable man, this evil-doer, who despises Christ in His servants, shall never more land upon the shore from which you have seen him depart—he shall never touch land again. To-day a little cloud begins to rise in the north, and from that cloud comes a tempest that will swallow him up, him and his; not one single soul shall escape to tell the tale!" The day was fine, the sea calm, and the sky perfectly serene. Notwithstanding, the cloud which Columba had announced soon appeared; and the spectators, turning their eyes to the sea, saw the tempest gather, increase, and pursue the spoilers. The storm reached them between the islands of Mull and Colonsay, from whose shores their boat was seen to sink and perish with all its crew and all its spoils.

We have all read in Cæsar's Commentaries how, when he landed on the shores of Britain, the standard-bearer of the tenth legion threw himself into the sea, up to his knees in water, to encourage his comrades. Thanks to the perverse complaisance of history for all feats of force, this incident is immortal. How much grander and more worthy of recollection is the sight offered to us at the

other extremity of the great Britannic Isle, by this old monk, who also rushed into the sea up to his knees—but to pursue a savage oppressor, in the interest of an obscure victim.

By the side of the terrible act of vengeance which has just been narrated, the student loves to find in this bold enemy of the wicked and the oppressor a gentle and familiar sympathy for all the affections, as well as all the trials of domestic life. Rich and poor, kings and peasants, awoke in his breast the same kindly emotion, expressed with the same fulness. When King Aïdan brought his children to him, and spoke of his anxiety about their future lives, he did not content himself with seeing the eldest. "Have you none younger?" said the abbot; "bring them all—let me hold them in my arms, and on my heart!" and when the younger children were brought, one fair-haired boy, Hector, (Eochaidh Buidhe), came forward running, and threw himself upon the saint's knees. Columba held him long pressed to his heart, then kissed his forehead, blessed him, and prophesied for him a long life, a prosperous reign, and a great posterity.

Let us listen while his biographer tells how he came to the aid of a woman in extremity, and how he made peace in a divided household. One day at Iona he suddenly stopped short while reading, and said with a smile to his monks, "I must go now and pray for a poor little woman who is in the pains of childbirth, and suffers like a true daughter of Eve. She is down yonder, in Ireland, and reckons upon my prayers, for she is my kinswoman, and of my mother's family." Upon this he hastened to the church, and when his prayer was ended, returned to his brethren saying, "She is delivered. The Lord Jesus Who deigned to be born of a woman has come to her aid; this time she will not die."

Another day, while he was visiting an island on the Irish coast, a pilot came to him to complain of his wife, who had taken an aversion for him. The abbot called her and reminded her of the duties imposed upon her by the law of the Lord. "I am ready to do everything," said the woman; "I will obey you in the hardest things you can command. I do not draw back from any of the cares of the house. I will go even, if it is desired, on pilgrimage to Jerusalem, or I will shut myself up in a nunnery; in short, I will do everything except live with him."

The abbot answered that there could be no question of a pilgrimage, or of a convent, so long as her husband lived. "But," he added, "let us try to pray to God, all three, fasting—you, your husband, and myself."

"Oh," said the woman, "I know that you can obtain even what is impossible from God." However, his proposal was carried out—the three fasted, and Columba passed the whole night in prayer without ever closing his eyes. Next morning he said to the woman with the gentle irony which he so often employed, "Tell me to what convent are you bound after your yesterday's projects?" "To none," said the woman; "my heart has been changed to-night. I know not how I have passed from hate to love." And from that day until the hour of her death, she lived in a tender and faithful union with her husband.

But Columba fortunately was connected with other households more united, where he could admire the happiness of his friends without feeling compelled to make peace. From his sanctuary at Iona, his habitual solicitude and watchful sympathy followed them to their last hour. One day he was alone with one of the Saxons whom he had converted and attached to his community, and who was the baker of the monks; while this stranger prepared his bread, he heard the abbot say, looking up to heaven—

"Oh! happy, happy woman! She goes into heaven with a guard of angels." Exactly a year after, the abbot and the Saxon baker were again together.

"I see the woman," said Columba, of whom I spoke to thee last year, coming down from heaven to meet the soul of her husband, who has just died. She contends with powerful enemies for that dear soul, by the help of the holy angels. She gains the day, she triumphs, because her good man has been a just man—and the two are united again in the home of everlasting consolation."

"Let no one follow me to-day," Columba said one morning with unusual severity to the assembled community. "I would be alone in the little plain to the west of the isle." He was obeyed; but a brother more curious and less obedient than the rest, followed him far off, and saw him, erect and motionless, with his hands and his eyes raised to heaven, standing on a sandy hillock where he was soon surrounded by a crowd of angels, who came to bear him company and to talk with him. The hillock has to this day retained the name of the Angels' Hill. And the citizens of the celestial country, as they were called at Iona, came often to console and strengthen their future companion during the long winter nights which he passed in prayer in some retired corner, voluntarily exposed to all the torments of sleeplessness and cold.

For as he approached the end of his career, this great servant of God consumed his strength in vigils, fasts, and dangerous macerations. His life, which had been so full of generous struggles, hard trials, and toil in the service of God and his neighbour, seemed to him neither full enough nor pure enough. In proportion as the end drew near, he redoubled his austerities and mortifications. Every night, according to one of his biographers, he plunged into cold water, and remained there for the time necessary to recite

the whole psalter. One day, when, bent by age, he sought, perhaps in a neighbouring island, a retirement still more profound than usual, in which to pray; he saw a poor woman gathering wild herbs and even nettles, who told him that her poverty was such as to forbid her other food. Upon which the old abbot reproached himself bitterly that he had not yet come to that point. "See," he said, "this poor woman who finds her miserable life worth the trouble of being thus prolonged; and we who profess to deserve heaven by our austerities, we live in luxury." When he went back to his monastery, he gave orders that he should be served with no other food than the wild and bitter herbs with which the beggar supported her existence; and he severely reproved his minister, Diarmid, who had come from Ireland with him, when he, out of compassion for his master's old age and weakness, threw a little butter into the cauldron in which this miserable fare was cooked.

The celestial light which was soon to receive him began already to surround like a garment or a shroud. His monks told each other that the solitary cell in the isle of Humba, near Iona, which he had built for himself, was lighted up every night by a great light, which could be seen through the chinks of the door and key-hole, while the abbot chanted unknown canticles till day-break. When he returned to Iona to die, continuing faithful to his custom of spending a great part of the night in prayer, he bore about with him everywhere the miraculous light which surrounded him like the symbol and earnest of his holiness. The whole community was involuntarily agitated by the enjoyment of that foretaste of paradise. One winter's night, a young man who was destined to succeed Columba as fourth abbot of Iona, remained in the church while the others slept; all at once he saw the abbot come in, preceded by a golden light which fell from the heights of the

vaulted roof, and lighted all the corners of the building, even including the little lateral oratory where the young monk hid himself in alarm. All who passed during the night before the church, while their old abbot prayed, were startled by this light, which dazzled them like lightning.

These signs which were the forerunners of his deliverance, shewed themselves for several years towards the end of his life, which he believed and hoped was nearer its termination than it proved to be. But this remnant of existence, from which he sighed to be liberated, was held fast by the filial love of his disciples, and the ardent prayers of so many new Christian communities founded or ministered to by his zealous care. Two of his monks, one Irish and one Saxon, of the number of those whom he admitted to his cell to help him in his labour or to execute his instructions, saw him one day change countenance, and perceived in his face a sudden expression of the most contrary emotions: first a beatific joy, which made him raise to heaven a look full of the sweetest and tenderest gratitude; but a minute after this ray of supernatural joy gave place to an expression of heavy and profound sadness. The two spectators pressed him with questions which he refused to answer. At length they threw themselves at his knees and begged him, with tears, not to afflict them by hiding what had been revealed to him. "Dear children," he said to them, "I do not wish to afflict you . . . . know, then, that it is thirty years to-day since I began my pilgrimage in Caledonia. I have long prayed God to let my exile end with this thirtieth year, and to recall me to the heavenly country. When you saw me so joyous, it was because I could already see the angels who came to seek my soul. But all at once they stopped short down there upon that rock at the farthest limit of the sea which surrounds our islands, as if they would approach to take

me and could not. And in truth, they could not, because the Lord had paid less regard to my ardent prayer than to that of the many Churches which have prayed for me, and which have obtained against my will, that I should still dwell in this body for four years. This is the reason of my sadness."

At the end of the four years thus fixed he arranged everything for his departure. It was the end of May, and it was his desire to take leave of the monks who worked in the fields in the only fertile part of Iona, the western side. His great age prevented him from walking, and he was drawn in a car by oxen. When he reached the labourers he said to them, "I greatly desired to die a month ago, on Easter-day, and it was granted to me; but I preferred to wait a little longer, in order that the festival might not be changed into a day of sadness for you." And when all wept, he did all he could to console them. Then turning towards the east, from the top of his rustic chariot he blessed the island and all its inhabitants—a blessing which, according to local traditions, was like that of S. Patrick in Ireland, and drove, from that day, all vipers and venomous creatures out of the island.

On Saturday in the following week he went, leaning on his faithful attendant Diarmid, to bless the granary of the monastery. Seeing there two great heaps of corn, the fruit of the last harvest, he said, "I see with joy that my dear monastic family, if I must leave them this year, will not at least suffer from famine." "Dear father," said Diarmid, "why do you thus sadden us by talking of your death?" "Ah, well," said the abbot, "here is a little secret which I will tell thee if thou wilt swear on thy knees to tell no one before I am gone. To-day is Saturday, the day which the Holy Scriptures call the Sabbath or rest. And it will be truly my day of rest, for it shall be the last of

my laborious life. This very night I shall enter into the path of my father. Thou weepest, dear Diarmid, but console thyself; it is my Lord Jesus Christ who deigns to invite me to rejoin Him; it is He who has revealed to me that my summons will come to-night."

Then he left the storehouse to return to the monastery, but when he had gone half way stopped to rest at a spot which is still marked by one of the ancient crosses of Iona. At this moment an ancient and faithful servant, the old white horse which had been employed to carry milk from the dairy daily to the monastery, came towards him. He came and put his head upon his master's shoulder, as if to take leave of him. The eyes of the old horse had an expression so pathetic that they seemed to be bathed in tears. Diarmid would have sent the animal away, but the good old man forbade him. "The horse loves me," he said, "leave him with me; let him weep for my departure. The Creator has revealed to this poor animal what he has hidden from thee, a reasonable man." Upon which, still caressing the faithful brute, he gave him a last blessing. When this was done he used the remnants of his strength to climb to the top of a hillock from which he could see all the isle and the monastery, and there lifted up his hands to pronounce a prophetic benediction on the sanctuary he had created. "This little spot so small and low, shall be greatly honoured, not only by the Scottish kings and people, but also by foreign chiefs and barbarous nations; and it shall be venerated even by the saints of other Churches."

After this he went down to the monastery, entered his cell, and began to work for the last time. He was then occupied in transcribing the Psalter. When he had come to the 33rd Psalm and the verse *Inquirentes autem dominum non deficient omni bono*, he stopped short. "I must stop here," he said, "Baithen will write the rest."

Baithen was the steward of Iona, and was to become its abbot. After this the aged saint was present at the vigil service before Sunday in the church. When he returned to his cell he seated himself upon the naked stones which served the septuagenarian for bed and pillow, and which were shown for nearly a century near his tomb. Then he entrusted to his only companion a last message for the community. "Dear children, this is what I command with my last words—let peace and charity, that is mutual and sincere, reign always among you! If you act thus, following the example of the saints, God who strengthens the just will help you, and I, who shall be near Him, will intercede on your behalf, and you shall obtain of Him not only all the necessities of the present life in sufficient quantity, but still more the rewards of eternal life, reserved for those who keep his law."

These were his last words. As soon as the midnight bell had rung for the matins of the Sunday festival, he rose and hastened before the other monks to the church, where he knelt down before the altar. Diarmid followed him, but as the church was not yet lighted he could only find him by groping and crying in a plaintive voice, "Where art thou, my father?" He found Columba lying before the altar, and, placing himself at his side, raised the old abbot's venerable head upon his knees. The whole community soon arrived with lights, and wept as one man at the sight of their dying father. Columba opened his eyes once more, and turned them to his children on either side with a look full of serene and radiant joy. Then with the aid of Diarmid he raised, as best he might, his right hand to bless them all; his hand dropped, the last sigh came from his lips; and his face remained calm and sweet like that of a man who in his sleep had seen a vision of heaven.

June 10.

SS. Getulius, Cerealis, Amantius, and Primitivus, *MM. at Rome, circ.* A.D. 124.
SS. Mammarius, *P.*, Felix, and Victorian, *D.*, *MM. in Africa*, A.D. 254.
S. Theophanes, *H.*, and Pansemne, *Pen.*, *near Antioch.*
S. Censurius, *B. of Auxerre, circ.* A.D. 500.
S. Maurinus, *Ab.*, *M. at Cologne.*
S. Evermund, *Ab. at Fontenay, in Normandy, 6th cent.*
S. Yvo, *B. in England, 7th cent.*
S. Landric, *B. of Paris, 7th cent.*
S. Ithamar, *B. of Rochester*, A.D. 656.
S. Oliva, *V.M. at Palermo, 9th cent.*
B. Bardo, *Abp. of Mainz*, A.D. 1053.
S. Margaret, *Q. of Scotland, at Edinburgh*, A.D. 1093.
S. Bogumist, *Abp. of Gnesen*, A.D. 1182.

SS. GETULIUS, CEREALIS, AND OTHERS, MM.

(ABOUT A.D. 124.)

[Roman and most Latin Martyrologies. Authority:—The ancient Acts attributed to Julius Africanus, d. 220.]

GETULIUS was a worthy Christian living at Gabii in the Sabine territory, near Rome, where he was the centre of a small Christian community, which he instructed in the truths of the Catholic faith. In the persecution of Hadrian he was not overlooked. Cerealis, a vice-consul (vicarius), was sent to Gabii to arrest him. When he arrived, he found Getulius in his house, teaching some Christians. Cerealis said to him, "Hast thou heard the orders of the emperor?" "Why should the orders of the emperor be obeyed?" answered Getulius. "Nay," said Cerealis; "do thou tell me why they should not be obeyed." "Well," said Getulius; "let us argue the matter out."

"Come, man," said the officer; "give me your hand, and sacrifice to the gods."

Getulius—"We must adore God, the Son of God, Who is King of kings, and Whom all must obey rather than a worm-breeding mortal."

Cerealis—"What! has God a Son?"

Getulius—"Certainly He has One Who was, and is; for He is the Beginning."

Cerealis—"By what token can I be assured that your words are true? Prove to me that this Son of God is God."

Getulius—"I know this to be true because the Word of God, God Himself, was incarnate, not of man, but of God, in the womb of Mary the Virgin, by the operation of the Holy Ghost, and He declared this truth to men, confirming it by many wonderful signs, making the dumb to speak, the deaf to hear, and healing the lepers."

Cerealis was struck. Then Getulius produced his brother Amantius, who was in hiding, because of the persecution. Amantius was a tribune, and he was an intimate friend of Cerealis. The officer was rejoiced to see him, and Amantius joined his brother in persuading Cerealis to renounce the worship of idols for the service of the living and true God and His Son Jesus Christ. They were successful, and Cerealis, instead of returning to Rome with Getulius in chains, sat at his feet listening to the truths of Christianity, and after a while was baptized and received the Holy Eucharist. In the meantime his superior officers wondered at his not returning, and an officer was sent in quest of him. He came back to Rome with the news that Cerealis was a Christian. The emperor gave immediate orders that Cerealis, Getulius, and all who were with them, should be tried and sentenced to death.

Cerealis, Getulius, Amantius, and a certain Primitivus,

were thereupon taken and brought to Tibur, where they were examined before the consul Licinius.[1] The following dialogue ensued :—

Licinius—"Cerealis, if thou desirest to live or to die, inform me."

Cerealis—"If I did not desire to live, I would not now be a Christian. As for thy sacrifices, I regard them as naught."

Licinius then turned angrily to Getulius and said, "Sacrifice to the gods Jupiter and Mars, or I will order your death."

Getulius—"My life will not be extinguished, I rejoice with joy unspeakable to refuse to sacrifice to idols."

Licinius—"Do not despise the commands of the emperor, but obey the mighty gods."

Getulius—"I thank my God, the Father Almighty, and Jesus Christ, that I am able to offer Him an acceptable sacrifice."

Licinius—"What sacrifice?"

Getulius—"A broken and contrite heart."

Licinius ordered the martyrs to be taken to a farm near the river and burnt with fire. But the wood of the pile, hastily collected, was wet, and would not burn Getulius; therefore the executioners pulled up some vine-poles, to which the grapes in the neighbouring vineyard were tied, and beat Getulius about the head till he died. Then his wife Symphorosa took up his body and buried it in the catacomb on the Salarian way.[2]

[1] No Licinius was consul about this time. L. Licinius Sura was consul in 102 and 107.

[2] Some scribe unscrupulously adapted these acts to another saint, Zoticus, by writing the name Zoticus wherever in the original he found Getulius. This copy was in the library of Baronius, and he, not discovering the fraud, inserted S. Zoticus in the Roman Breviary on Jan. 12th, referring in his notes to this MS. as his authority.

SS. THEOPHANES, H., AND PANSEMNE,

(DATE UNCERTAIN.)

[Greek Menæa. Authority:—The accounts in the Menæa and in the Menology of the Emperor Basil. There is nothing in these accounts which leads one to doubt that they are trustworthy.]

THERE was a youth of fifteen in Antioch, born of pagan parents, who was married to a maiden of the same town. But after three happy years of wedded life she died, and the desolation of his heart laid him open to receive Christian instruction, and he believed and was baptized. Then he built himself a cell near Antioch, and lived therein in seclusion. But after a while the thought overmastered him that in Antioch there were many poor souls, dying in ignorance and sin; and that if he could be the means of saving but one, it would be a blessed work, and he would not have spent a useless life. So he left his cell, returned home, and told his father that he wished to marry again. His father was glad to hear this, and gave him money—ten pounds of gold. And Theophanes put on his gay dresses, perfumed his hair, and went to the house of a woman named Pansemne, of ill-repute in the town. They ate together, and then Theophanes asked her how long she had lived the life she was then leading. "Twelve years," she answered. "And hast thou no thought of honourable marriage?" asked the young man.

"None have asked me," she replied with a sigh.

"And what if I were to say to thee, Pansemne, be my own wife, what wouldst thou say?"

She hung her head, and said, "If I were not so unworthy." Then he took her hand and said, "See, Pansemne, here is gold, go prepare for thy bridal, for mine thou shalt be, if thou lovest me." Then she looked up, and tears were in her eyes; and she said,

"None have spoken to me as thou dost, how can I fail to love thee?" So he went out; and after many days he returned, and said, "The time is come, follow me!"

Then she said, "Whither shall I follow thee? and where is to be our home?"

So he looked up straight into the deep blue sky, and pointed, and answered, "There! where they neither marry nor are given in marriage, but are as the angels which are in heaven."

Now, at first, she was angry, and said she would not follow him. Yet she loved him, and he spoke to her, and she listened. He told her of God who is just, and hateth iniquity, of Jesus Christ who came on earth to save sinners. And she melted, and felt a yearning for a holy and pure life; so he led her softly on, till she had washed out her black past life in the sacred waters of baptism, and then he placed her in a cell near his own, and bade her spend therein a solitary life, serving God in fasting and tears night and day, striving against sin, fighting her rebellious passions, and preparing for the blessed home of God's elect. And then he retired into his cell, and shut himself in, and consumed himself with vigil and fasting. And after a year and ten months they died, perhaps swept off in the same pestilence; they died on the same day,[1] and were laid in death together in one grave, and in Paradise their souls are with the blessed.

[1] It is not, however, quite clear whether it is intended in the account in the Menæa that they died the same day.

S. EVERMUND, AB.

(6TH CENT.)

[Gallican and Benedictine Martyrologies. Authority:—A life in the old Breviary of Senlis, but so full of chronological errors as to be of slender authority.]

EVERMUND left Bayeux, where he was born, at an early age, to live at Court. His good qualities endeared him to the king, and he might have attained to honours had not his heart been drawn heavenwards. His wife, feeling the same desire to quit the world, he retired into a solitary place in Lower Normandy, and she entered a convent. He afterwards founded the abbey of Fontenay, and was its first abbot.

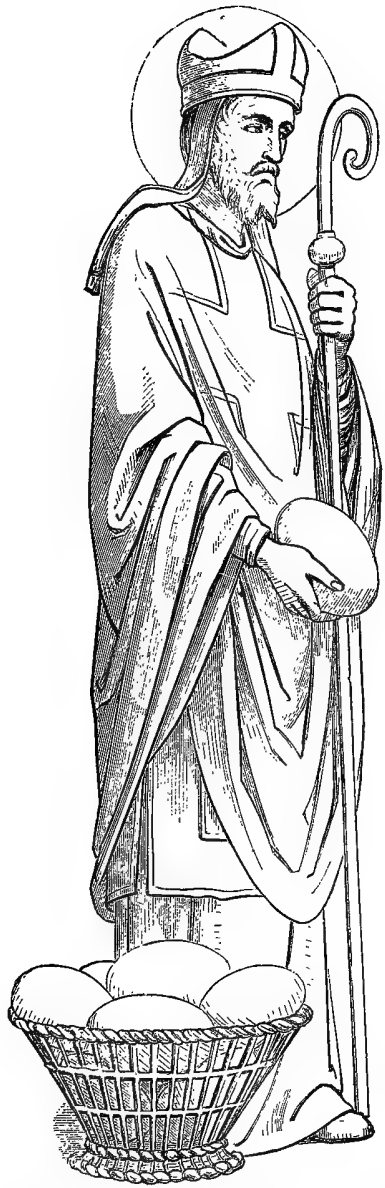
S. YVO, B.

(7TH CENT.)

[Anglican Martyrologies. Authority:—A life by Andrew Whitman, abbot of Dorchester, written A.D. 1020, which was re-composed in better style by Goscelin, monk of Ramsey, in A.D. 1088. S. Yvo is mentioned also by Florence of Worcester, William of Malmesbury, Henry of Huntingdon, Matthew of Westminster, and John of Brompton. But it is almost needless to say that S. Yvo must be relegated to the domains of mythology.]

IN the seventh century an Oriental bishop, as was commonly supposed, from Persia, wandered through Europe, and finally settled near Huntingdon, where the natives contracted his barbarously sounding eastern name into Yvo. He spent some years at a place called Sleepey,[1] with two companions, whom he had brought with him, and dying there was there buried. The body was dis-

[1] "Quod est, si interpretere, Dormitio," says Harpsfield; really Sleepey means "the smooth island."



S. LANDRIC, BISHOP OF PARIS. After Cahier. June 10

covered in the year 1001, and was translated to Ramsey Abbey. Probaby the whole story was invented on the discovery of a body which was supposed to belong to a saint.

S. ITHAMAR, B. OF ROCHESTER.

(A.D. 656.)

[Anglican Martyrologies, but by Menardus and Bucelinus, through a misprint in Harpsfield whom they followed, on Jan. 10th, instead of June 10th. Authority:—Mention by Bede, lib. iii., c. 14, 20.]

S. ITHAMAR, a man of Kent, as Bede informs us, was ordained by Archbishop Honorius, and appointed to the see of Rochester. He was a man of learning and piety. After his death miracles were wrought at his tomb, wherefore his body was translated by Gundulf, bishop of Rochester (A.D. 1077–1107).

B. BARDO, ABP. OF MAINZ.

(A.D. 1053.)

[Venerated at Mainz. Authority:—A life by a contemporary.]

BARDO was born at Wetterau, in Germany, of noble parents. One of his relations gave him, when a child, a helmet, a lamb, and a psalter; and these gifts were supposed to symbolize his future heroism, gentleness, and piety. He was sent to an old dame to learn his letters out of the psalter given to him; and she taught the child to read all David's Psalms sitting on her lap. When Bardo was a bishop, he did not forget the aged crone, but carefully provided for her comforts in her declining years.

He was educated afterwards at Fulda. Being one day found studying the treatise of S. Gregory on the duties of a

pastor, some of the monks laughed at him, and asked him what was the use of his reading that book. "Who knows but some wiseacre of a king will appoint me to rule, one of these days?" was his answer. On the death of the Emperor Henry II., Conrad of Franconia ascended the imperial throne. The Empress was a relative of Bardo, and therefore now his advancement was sure. He almost immediately was given the abbey of Kaiserswerth, and also that of Hersfield. One day he was at the Court, when the Archbishop of Mainz was also present. The archbishop looked at his staff, which was richly wrought. "Hey, abbot!" said he; "methinks that staff would become my hand better than thine." "If thou thinkest so, it will not be hard for thee to get it," answered Bardo. But when he returned to his room he gave the staff, and a stamping iron for eucharistic wafers to one of his attendants, and bade him take them as a present to Archbishop Heribert. On the return of the attendant, Bardo said, "Well, how did he receive the things?" "Middling well," was the answer. "Only middling well," said the abbot; "heaven knows, perhaps ere long they will be mine again." What he had prophesied fell out, for the archbishopric of Mainz fell vacant in the year 1030, and the emperor gave it to the kinsman of his wife. After the appointment and consecration, Bardo sang mass on Christmas Day, at Goslar, and the emperor was present. After the Gospel he preached, but whether from nervousness or want of preparation, the sermon was a very poor affair, and the emperor was exceedingly annoyed, thinking he had promoted an ignorant monk to the most influential see of Germany. Next day the Bishop of Treves said mass and preached with great ease, and with no little display of erudition. The emperor was tormented by reproaches which came from all quarters. "What a man is that Bardo for an archbishop!" "He

is a stick, he can't preach!" "Why did your majesty appoint a boorish monk?" Conrad sat at table swallowing down his disgust and vexation, looking as black as a thunder-cloud. The friends of Bardo implored him not to preach on the morrow, when it was his turn to sing mass, but the archbishop replied, "To every man his own burden," and he preached so admirable, and so lengthy a sermon, that Conrad was delighted. "Come," said he, when he sat down to table that day, "the archbishop has restored to me my appetite. It is Christmas Day to me now."

In his diocese Bardo was the model of a prelate. He remained a monk, never eating meat, and living plainly. He was liberal to the poor, diligent in inspecting his diocese; he completed the building of the cathedral which had been begun by S. Willigis. His leisure was spent with a number of rare birds which he had collected about him and tamed, and which he fed out of a plate. He was gentle and forgiving to such as injured him, and he mitigated the sufferings of the poor from the tyranny of magistrates who judged them harshly and often wrongfully. One day, at dinner, Bardo talked about the vice of drinking more than is sufficient, and the grossness of the sin of drunkenness. A young man began to titter and make fun of the archbishop in a whisper. Bardo stopped, fixing his eye on the pert youth, who turned pale when he found he was detected. The archbishop handed him a gold dish piled up with cooked meat, and said, "Pay your attention to this dish instead of me, and stop your mouth with its contents."

He died deeply regretted by the diocese on June 10th, 1053.

S. MARGARET, Q.

(A.D. 1093.)

[Canonized by Pope Innocent IV. in 1251. Her feast was removed from November 16th to June 8th by Innocent XI. in 1693, and by Innocent XII. in 1693 to June 10th. Authority:—Her life written by Theodoric of Durham, her confessor, by order of Henry I. of England. S. Aelred also wrote concerning her. Also the Scottish historians.]

S. MARGARET was the sister of Edgar Etheling, and fled with him to Scotland from the power of William the Conqueror. They found protection from Malcolm III., who refused to surrender them to the Norman Conqueror, and, struck with the beauty and accomplishments of Margaret, married her, and she was crowned queen in 1070. Malcolm was a rough and unlettered man, but Margaret softened and refined him, so that he became one of the best of the early Scottish kings. They had six sons—Edward, Edmund, Edgar, Ethelred, Alexander, and David—and two daughters, Maud or Mathilda, who afterwards married Henry I. of England, and Mary, who married Eustace, count of Boulogne. Of the sons, Edgar, Alexander, and David, came successively to the throne of Scotland, and governed the kingdom with prudence and justice.

S. Margaret took the greatest pains with the instruction of her children, from their earliest years instilling into their young hearts the principles of religion and equity. She ruled her household with the utmost wisdom, attending to her servants and setting them an example. The king was led by her to love God's service, and to unite with her in reforming many ecclesiastical abuses which disfigured the Church in Scotland. "The king," says Theodoric, "learnt from her to watch the night in prayer on certain occasions. I could not sufficiently admire the fervour of this prince at

prayer." Another ancient writer says :—"She excited the king to do works of justice, mercy, alms-deeds, and other virtues; in all which, by divine grace, she induced him to comply with her pious desires. For he seeing that Christ dwelt in the heart of his queen, was always willing to follow her advice."

In Lent and Advent she rose at midnight, and went to church to hear matins. On her return she distributed alms, and then lay down on her bed for a couple of hours' sleep, after which she returned to her chapel to hear mass, and sometimes attended as many as six in a morning. She ate very little, and that of the plainest description. "She was endowed with a wonderful spirit of compunction," says Theodoric, "when speaking to me of the sweetness of everlasting life; her words were full of unction, and her eyes would swim with tears, so that they brought tears down my cheeks also. In the church no one was more quiet and wrapt in prayer than she."

In 1037, the castle of Alnwick, which belonged at that time to Scotland, was taken by William Rufus, and the garrison put to the sword. Malcolm demanded restitution, and when it was denied, besieged the castle. The English garrison reduced to the greatest extremity, offered to surrender, and desired the king to receive the keys with his own hand; but the soldier who presented them to him on the point of a spear, thrust the spear at him and pierced his eye, as the king approached to receive the keys. His wound produced his death, and his son, Edward, was also killed in the assault made to revenge this act of treachery.

At the same time S. Margaret was ill and dying. Theodoric says: "She had a prevision that she would soon die, and she repeated to me in private all the acts of her life, weeping bitterly. And then she said, 'Farewell, I shall not be long here. Two things I commend to you,

masses and prayer for my soul when I am dead, and care of my dear children that they may be brought up in the fear and love of God. These things you must promise me here in the presence of God, who alone witnesses our discourse.'"

When she was very ill, her son Edgar arrived from Alnwick, and she asked him how his father and brother were faring. Fearing to alarm her, he answered that they were well. But she saw that he was not speaking the truth, and she cried out, "I know how it is!" Then throwing up her arms, she praised God, saying, "I thank Thee, Almighty God, that in sending me so great an affliction in the last hour of my life, Thou wouldst purify me from my sins."

She died on Nov. 16th, and her body was buried in the church of the Holy Trinity, at Dunfermlin.

When Scotland fell away from the Catholic faith, the remains of S. Margaret and her husband were saved from the brutal rabble and carried to Spain. King Philip II. built a chapel in the Escurial in honour of S. Margaret for their reception. There they remain.

June 11.

S. Barnabas, *Ap. M. at Salaminos in Cyprus*, A D. 53.
SS. Felix and Fortunatus, *MM. at Aquileia*, A.D. 296.
S. Macra, *V.M. at Fismes in France, circ.* A.D. 297.
S. Amabilis, *P. at Riome in Auvergne, 5th cent.*
S. Blithar, *P.H. at Verday near Sezanne in France, 7th cent.*
S. Achas, *Boy at Thourhout, in Belgium*, A.D. 1220.
B. Alevdis Scharembeke, *V. at Cambie, near Brussels*, A.D. 1250.
S. Rosseline, *V. at Arcques in Provence*, A.D. 1329.

S. BARNABAS, AP.

(A.D. 53.)

[Singularly enough S. Barnabas was not commemorated either in the East or West till late. The commemoration of S. Barnabas was at length added to that of S. Bartholomew by the Oriental Church, and thence passed into the Russian Kalendar. In Cyprus alone was S. Barnabas venerated. In the ancient Roman Martyrology, erroneously attributed to S. Jerome, and in that of Bede, neither S. Barnabas nor S. Bartholomew occurs. Florus of Lyons first introduced the name of S. Barnabas into the Western Martyrology. He was followed by Ado, and Usuardus. Radulph de Rivo, in the beginning of the 15th cent., speaks of the feast of S. Barnabas as being very generally observed; but Paul III. was the first to allow proper lessons in the Breviary of Cardinal Quignon, for this day. But the Abyssinian Church commemorates S. Barnabas on Dec. 17. Authorities:—Mention in the Acts of the Apostles. The Clementine Recognitions, an apocryphal work of the 3rd century, contains many details, but it is very doubtful whether they are to be relied upon. There are also the "Periods" or Acts and Passion of S. Barnabas purporting to be by John Mark, his disciple, but they are not genuine, though probably containing the tradition of the Church of Cyprus concerning the apostle. Also an encomium on S. Barnabas, by Alexander, a Cypriot monk in 5th cent., which also contains traditions.]

BARNABAS, a name which signifies "Son of prophecy," or "exhortation," or—but not so probably—"consolation," as is given in the Anglican version, was given by the apostles to Joseph or Joses,[1] a Levite of the island of Cyprus, who

[1] Acts iv. 36.

was an early disciple of our Blessed Lord. He was educated at the feet of Gamaliel, together with S. Paul, and it was this fact of their having been old school-fellows which induced S. Paul in after times to associate Barnabas with him in the work of his apostleship. In Acts ix. 27, we find Barnabas introducing the newly converted Saul to the apostles at Jerusalem, in a way which seems to imply their previous acquaintance.

On tidings coming to the Church at Jerusalem that men of Cyprus and Cyrene had been preaching to the Gentiles at Antioch, S. Barnabas was sent thither by the apostles,[1] and, perhaps feeling his need of an energetic assistant he went to Tarsus, in quest of Saul,[2] and having brought him to Antioch, he was sent with him to Jerusalem with relief for the brethren in Judæa.[3]

On their return to Antioch (A.D. 45), they were ordained for special missionary work, with the laying on of hands.

From this time SS. Barnabas and Paul enjoy the title and dignity of apostles. Their first missionary journey did not extend beyond the island of Cyprus and Asia Minor.[4] Some time after their return to Antioch (A.D. 47 or 48), they were sent (A.D. 50), to Jerusalem, to determine with the apostles and elders the difficult question respecting the necessity of circumcision for the Gentile converts.[5] On that occasion SS. Paul and Barnabas were recognized as the apostles of the uncircumcision. They were given as companions Judas and Silas, and were sent with an epistle from the apostles at Jerusalem to Antioch. "So when they were dismissed they came to Antioch: and when they had gathered the multitude together, they delivered the epistle; which when they had read, they rejoiced for the consolation." S. Paul and S. Barnabas

[1] Acts xi. 19-26. [2] Acts xxvi. 17. [3] Acts xi. 30.
[4] Acts xiii. xiv. [5] Acts xv.

S. BARNABAS, APOSTLE.
From the Vienna Missal.

continued in Antioch a short while longer, and then Paul said to Barnabas, "Let us go again to visit the brethren in every city where we have preached the word of God, and see how they do. And Barnabas determined to take with them John, whose surname was Mark," and who was the nephew, "sister's son" of Barnabas. But S. Paul differed in opinion from his fellow apostle, on account of John Mark having deserted them in Pamphylia, and as he considered, having neglected his duty, "he went not with them to the work."

S. Barnabas may have felt that the young man was not so much to be blamed as the more vehement and enthusiastic Paul thought, and this gave rise to an unfortunate separation. "The contention was so sharp between them, that they departed asunder, one from the other;" and S. Barnabas, taking with him John Mark, sailed for his native island, Cyprus.

Here the Scripture notices of him cease. What became of S. Barnabas subsequently to the separation of the two apostles, after a joint labour in the ministry of almost fourteen years, is very uncertain. Traditions differ. According to one account, he went to Milan, and became first bishop of the church there, but this is more than improbable.

There is extant an apocryphal work, probably of the 5th century, "Acta et Passio Barnabæ in Cypro," according to which, the remainder of his life was spent in his native island, where he also suffered martyrdom; being, at the instigation of certain Jews who came from Syria to Salamis, shut up in a synagogue, where he had disputed with them, and at night was stoned by them.

The apostle was buried near the site of his martyrdom, where, more than four centuries later, in the time of the Emperor Zeno, his relics were found and removed to Constantinople, a stately church being erected over them and

dedicated in his honour. It is said that at the discovery of the relics of S. Barnabas, there was found lying on his breast a copy of the Gospel according to S. Matthew, written in the Hebrew tongue, and, as was supposed, by S. Barnabas' own hand.

On the occupation of Cyprus by the Saracens in the 7th century, the head and some other relics of S. Barnabas are said to have been translated to Milan.[1]

At Toulouse on May 27th, is observed the feast of the invention of the body of S. Barnabas there, and Saussaye in his Gallican Martyrology says on June 11th: "The Nativity of S. Barnabas the Apostle, whose precious body reposes at Toulouse, in the church of S. Saturninus, with the entire bodies of five other apostles (James the son of Zebedee, Philip, James son of Alphæus, Simon and Jude) and the spoils of many other martyrs and confessors," and he adds, "the head is now exposed there to veneration, apart from the body, which reposes in its own shrine." This body is believed to have been brought from Constantinople, in the reign of Charlemagne, but this seems to be only conjecture. The head was examined and verified in 1807, by Clement de Barbazan, Vicar General, and it is still at Toulouse. But the Church of Edna, in the district of Bergamo claims to possess the head of S. Barnabas; at Pavia are particles of bone from the head; in Genoa, in the cathedral, the head entire; a jaw at Cremona; some bones in the cathedral of Tournai; the head entire, and a rib at Andechs in Bavaria, part of the head at Prague, the head entire also in the Jesuit Church at Naples, a leg at Florence. There is some strange error which

[1] "Quomodo, unde et a quo fuerint tunc Mediolanum translata, equidem ignorare me dixerim libentius, quam incertas Mediolanensium conjecturas amplecti." D. Papebroech. The translation to a new shrine was made in the year 1521, and an annual festival instituted to commemorate it, to which the Pope attached an indulgence of a hundred years.

demands investigation in the matter of the relics of S. Barnabas.

S. Barnabas is generally represented carrying the Gospel in his hand; he also frequently bears a pilgrim's staff, and sometimes a stone.

There is extant an epistle attributed to S. Barnabas. Its authenticity has been defended by some great writers, but it is now very generally abandoned, and is supposed to have been written early in the 2nd century.

SS. FELIX AND FORTUNATUS, MM.

(A.D. 296.)

[Peter de Natalibus, Greven, Molanus, Maurolycus, Canisius, and others, on May 14th; the ancient Breviary of Milan on May 17th, the Kalendar of the Church of Capua on May 19th; but the Roman and all the ancient Martyrologies, as those of Usuardus, Ado, and Notker, on June 10th. Authority:—The ancient Acts, which seem to be trustworthy.]

In the year 295, the Emperor Diocletian issued his edict of persecution against the Church of Christ.

Not long after, the Prefect Euphemius came to Aquileia to examine and punish the Christians there. And when he entered the city, he went to the temple of Jupiter, and there offered sacrifices, and then he sent a herald through Aquileia to call all the citizens together to the temple. Then said one of the magistrates of Aquileia, "There have come into our city two brothers, who are said to be Christians." Then the prefect ordered them to be apprehended and brought before him. And when the soldiers came to take them, they found the brothers saying, "Thou, O God, art our refuge from one generation to another; before ever the mountains were brought forth, or the earth or the world were made, Thou art God from everlasting, and to ages of ages."

Then the chief officer took them, and put iron collars round their necks, and shackles on their hands, and went before the prefect and said, "Sir, those men whom thou didst command me to arrest are without." Then said Euphemius, "Bring them in." And when they were introduced into his presence, Felix, one of the brethren, made the sign of the cross on his brow, and beat his breast, and prayed within himself.

Euphemius—"What are your names?"

Felix—"My name is Felix. My brother is called Fortunatus, and we are both Christians."

Euphemius—"Are you natives of this city, or whence come ye?"

Felix—"We have come into this city from a neighbouring village, not far off. We saw that the people worshipped vain idols, and we resolved to go away into the wilds, preferring to be with the savage beasts than with the idolators."

Euphemius—"Have you not heard the edict of the emperors, that those who worship Christ should die painful deaths?"

Felix—"We have; but we obey a king in heaven, who has no fellowship with the ministers of Satan."

The patience of the prefect being exhausted, he ordered the two men to be beaten with rods. And as they were beaten they prayed aloud. Then the prefect said, "You are mad, the most sacred emperors have waxed very wrath against those who call on the name of Christ."

Felix—"The hotter their wrath, the brighter our glory."

Then the prefect smiled derisively and said, "Poor wretches! if I order your heads to be cut off, what glory will you gain thereby?"

Fortunatus answered, "The glory we look forward to is spiritual, heavenly, not that which is of this world, for this

world passeth away, and all the glory of it; but that which is laid up for us in the heavens is eternal, which God hath prepared for them that believe in Him. And what are you and your princes, and all your pomp and glory, but smoke that is blown away by the storm?"

Euphemius, very angry, ordered the brothers to be hung on the little horse, and their sides to be burnt with candles. Then SS. Felix and Fortunatus broke forth into a glad hymn to God, and sang, "Lord, King of the holy Angels, send the Archangel Michael to assist us, and to confound all them that worship carved images, and delight in vain gods! The snare is broken, and we are delivered, our help is in the Name of the Lord, Who hath made heaven and earth."

"These are idle words," said Euphemius. "Come and sacrifice to the great Jupiter, and you will find real safety."

S. Felix answered, "Our salvation is very different from that which thou dost promise. Christ is our salvation."

Then, as they hung still on the little horse, Euphemius ordered boiling oil to be poured over their stomachs. They still cried out to Christ in prayer and praise. And the prefect, exasperated at their endurance, said to the executioners, "Smash their jaws with your leaded sticks, to stop their blasphemies."

Then Fortunatus, turning his head towards the governor, said, "O minister of the devil, search and find out some more savage torment. But know that the Angel of the Lord stands by us, and soothes our suffering members."

Thereupon some one standing by the prefect said, "It is of no use trying them any longer, order their heads to be struck off, and finish this spectacle." And Euphemius said, "So be it." Then he gave the orders, and with a blow of the sword, the two martyrs received their crown.

S. MACRA, V.M.

(ABOUT A.D. 297.)

[Gallican Martyrologies on Jan. 6th. As this day is the Epiphany, the commemoration of S. Marca is generally transferred. But on this day at Fère-en-Tardenois in the department of Aisne, the translation of the arm of the saint from Fismes. Authority:—The Acts in lections of the Breviary of Rheims.]

S. MACRA was a wealthy and beautiful virgin who lived near the present city of Rheims, brought up by Christian parents. Rictiovarus carried out in Gaul the edict of persecution issued by Diocletian and Maximian. Macra was denounced to him, and was brought before his tribunal. "Know, tyrant!" she exclaimed, when placed on the rack, "that you cannot pluck my faith from my heart. Jesus Christ is my all-in-all, He is my treasure, my life, my bliss, my capitol, my temple, my altar, and nothing can separate me from Him."

She was taken off the rack and taken back to prison. Rictiovarus having moved to Fismes, she was conducted there to hear her final sentence, and finding her still constant, he ordered her breasts to be cut off. After the execution of this horrible sentence she was taken back to prison. During the night an old man, moved with compassion, obtained access to her prison, and offered to anoint her wounds with a restorative ointment, but she declined his kindness, saying that she was quite ready to endure all the sufferings that were laid upon her, as drawing her nearer to her suffering Lord. Next day she was thrown on a bed of red-hot coals, and died thereon.

The head and other relics of S. Macra are preserved at Fismes, her arm at Fère-en-Tardenois, and to the latter place a pilgrimage is made on June 11th.

In art S. Macra appears with her breasts on a plate.

B. ALEYDIS OF SCHAREMBEKE, V.

(A.D. 1250.)

[Belgian Martyrologies, also the Martyrology of the Cistercian Order. Authority :—A life by a Cistercian, and a contemporary.]

THE blessed Aleydis of Scharembeke entered the Cistercian Order at the age of seven, and lived in the convent of Cambre, near Brussels. She devoted her affections from earliest childhood to God. A sudden and terrible blow fell on her. She was attacked with leprosy. When the horrible doubt which had assailed her at the first indications of the disease were changed into conviction that she was struck with that loathsome and incurable disorder, the shock was almost beyond what she could bear. She was obliged to live in a cell apart from all the sisters, to hold no communication with them, and to be alone in the world. When she entered for the first time the lone cell—removed from the convent, where she was to live and die, she burst forth into a cry of uncontrollable agony, and flung herself on the ground, but was caught and held up; then shuddering she opened her eyes and looked, and One was staying her in His arms, whose face she knew, there was a wreath of thorns around His temples, and there were nail-prints in His hands and feet. "My child," said He, "I shall never leave thee nor forsake thee."

She was not allowed to communicate of the precious Blood, lest by touching the chalice with her lips, she might communicate the contagion of her disorder to the other sisters.[1] This was to her another grievous distress, for she craved for the Blood with burning desire, and was incon-

[1] "Postea præ ceteris, causa infirmitatis suæ, a calice et Sanguine Domini se cerneret amoveri (nam leprosis propter morbi periculum, ne accedant ad Sanguinem, est interdictum) cœpit non modicum contristari."

solable that It was denied her. But she heard a voice which bade her be comforted, "O beloved daughter, be not troubled, and cease to repine that something of Me is withdrawn from thee, he who with a firm faith eats of My Body, he also is refreshed with My Blood."

The disease continued to make horrible ravages in her face, and she was no more allowed to be present in church. By degrees one of her eyes grew dark, and then, before long, she lost the other. Her prayers were incessant; and though blinded in her eyes, in spirit she saw clearly. Amongst other things clear to that inner sight was her guardian angel. Her sufferings towards the end of her life were very great, but were borne by her with wonderful resignation. She offered them for the relief of the souls in purgatory, joining them to the sufferings of her Blessed Lord, thus, as S. Paul says, helping to "fill up the measure of the sufferings of Christ."

A Semi-choir of Franciscan Friars.

June 12.

SS. Basilides and Comp., *MM. at Rome, circ.* A.D. 296.
S. Nazarius, *M. at Rome.*
S. Maximus, *M.B. of Naples, circ.* 358.
S. Onuphrius, *H. in Egypt, 4th or 5th cent.*
S. Ternan, *B. of the Picts, in Scotland,* A.D. 431.
S. Peter, *H. on Mount Athos, before 8th cent.*
S. Cunera, *V.M. at Rhenen, in Holland.*
S. Leo III., *Pope of Rome,* A.D. 816.
SS. Marinus, Zimius, and Vimius, *Mks. at Griestadt, in Bavaria, 11th cent.*
S. Eskill, *M.B. of Strengnas, in Sweden, 11th cent.*
S. John of Sagahun, *C. at Salamanca,* A.D. 1479.

SS. BASILIDES AND COMP., MM.

(ABOUT A.D. 296.)

[Roman Martyrology, Bede, Usuardus, Ado, &c. These saints are Basilides, Cyrinus, Nabor and Nazarius; but there are others, Basilides, Distrus, Polmachus, Zabinus, and others, MM. at Rome, commemorated also on this day in some Martyrologies, and with distinct Acts, though not ancient. Sometimes the two Basilides are made into one, and the two groups of saints confounded into one, sometimes those from one group have found their way into the other. The perplexity is great, and the Acts of both companies have been similarly mixed. The Breviary Lessons partake in the errors and confusion. After giving the lessons, Henschen and Papebroeck, the Bollandists, say:—"Si antiquitus eadem invenirentur scripta, neminem futurum credo, cui talis narratio foret de fictione suspecta; sed cum ex Actis mox producendis appareat ruinosum totius narrationis fundamentum esse, non potest firmum censeri quod superextructum est, quantavis verosimilitudinus specie niteat, dum in eo omittuntur omnia quæ offendere possunt." . . . "Hactenus Acta, nunc quidem in Breviario, satis ad speciem commode depurata, ut dixi; sed huic ipsi fidem minuentia, quam illud seorsim spectatum deberet obtinere; dum ex Actis cum ipso collatis apparet, quod non exiguæ fidei narrationem præ oculis habuerit Petrus de Natalibus, scribens epitomen illam, unde postea sumptæ quas nunc habemus Lectiones, quod tamen harum Auctores inculpabiliter latuit. Potuit quidem Petrus omittendo prudenter, ut reb'atur, circumstantias et adjuncta prorsus inverosimilia; sed non potuit sic efficere, ut essent in seipsis certiora toto, unde hausta

sunt, textu." Papebroeck only hesitated to print above the Acts the title of "Apocryphal," because offence had been given by the Bollandist Fathers having headed the Apocryphal Acts of S. Venantius, May 14th, "Fabulous Acts," the Breviary Lections being taken from them.]

SAINTS BASILIDES, Cyrinus, Nabor, and Nazarius, Roman soldiers, are said by the Apocryphal Acts, on the persecution of Diocletian breaking out in the West, to have escaped to the East, but their consciences reproaching them, they returned to Italy, to their native province of "Aurelia," in a boat manned by angels. On their arrival, they were brought before Aurelius, proctor of the province of Aurelia, who ordered them to prison, where they converted their jailor. They were then sent to the Emperor Maximian, who after having tried them with various tortures, ordered them to be decapitated. The bodies of SS. Nabor and Nazarius were given by Pope Paul I. to the abbeys of S. Hilaire and Lorsch. But the body of S. Nabor, together with those of SS. Basilides and Cyrinus are claimed by the church of S. Celsus, at Milan.

S. ONUPHRIUS, H.

(4TH OR 5TH CENT.)

[By the Greeks and Russians on this day, and inserted by Baronius on this day in the Roman Martyrology. Authority:—A very curious account by Paphnutius, the abbot, who made a journey into the wilderness of Egypt, and on his return gave an account of his journey to his monks, his interview with Onuphrius, and the sayings of the hermit. All which, as he dictated, his monks took down in writing. It is not very clear what Paphnutius this was, whether Paphnutius the hermit who converted Thais the harlot, and who lived near Thebes, or he of the same name, abbot of the monastery which received S. Euphrosyne, or another Paphnutius commended by Palladius; or again the Paphnutius who was disciple of S. Macarius, or whether it was another altogether. Another version of the same journey is found in the Lives of the

Fathers of the Desert, without the name of Paphnutius, not in the same words, yet relating the same incidents with slight variations. This is perhaps another of the accounts written by one of the monks of Paphnutius. And it is also possible that this is the basis of the "Peregrination," which is an amplification. There are so many improbabilities in the latter, that it is impossible to accept it as it stands.]

PAPHNUTIUS, an abbot in Lower Egypt, went a pilgrimage into the desert to see how the hermits who lived in desolate places were serving God. And after many days' journey he found a cave in a barren and dry land, wherein lay a dead hermit, and he knew not his name. And when he touched him, he crumbled into dust, and his sheepskin that hung against the side of the cave, in like manner fell to dust on being handled. Then Paphnutius stripped off his own coat, and folded in it the bones of the ancient hermit, and scratched up the sand in the cave, and laid him there. After that he went further into the wilds and found a cave, and traces about it, as though it had been inhabited, but none was there. So he opened his psalter and waited. Now when the sun set, he saw a monk coming over the waste towards the cave, driving a herd of oxen. And when the monk opened his door and came in, and saw a man, he was aghast, thinking he beheld a spirit, and he stood still and prayed. But Paphnutius said, "Fear not, servant of Jesus Christ." Then the hermit came in, and told Paphnutius his story, and why he was now alone in the wilderness. And after a while Paphnutius left him, and plunged deeper still into the desert, and after seventeen days he saw a man covered with hair, having only an apron of palm-leaves, and his aspect was so horrible, that Paphnutius thought he saw a satyr, and he ran up the side of a mountain. But the man called to him, "Come down to me, man of God, for I am a man also, dwelling in the desert for the love of God."

Then Paphnutius came down and fell at his feet, but

the hermit raised him, and said, "Arise, my son, for thou also, I perceive, art a father of the saints."[1] Then the abbot arose, and the desert-dweller told him all his history. "My name is Onuphrius, and I have spent sixty years in the wilderness, wandering among the rocks like a wild beast, and feeding on herbs and fruit." Then he said how he had been a monk in the Thebaid, but had left the monastery, because he longed to be alone with God, and far away in the desert he found an old hermit who instructed him in the rudiments of the eremitical life, and after that they separated, and met only once a year till the old hermit who had instructed him died.

Then Paphnutius asked Onuphrius how he managed about communicating on every Sabbath and Lord's Day. The old man told him that an angel came through the desert on the last day of the week, and also on the first day, to give the Blessed Sacrament to the dwellers in the remote solitudes.

Then Paphnutius and Onuphrius ate together in the cell of the latter, which was shaded by a large date-palm, and they prayed together till late, and then slept. Now when they rose in the morning Paphnutius saw that a change had come over the countenance of Onuphrius, and that he was evidently dying. The old hermit, noticing his anxious looks, said, "Fear not. I am going the way of all flesh, and God has sent thee hither to bury me."

Then followed a conversation, which is curious, and which even if not authentic, yet exhibits the belief of the early Christians in the invocation and intercession of the saints.

Onuphrius said, "Do thou, my brother, when thou returnest to Egypt, call for a memorial of me like incense, in the midst of the brethren and of the whole Christian people. For if any one in my name, and in memorial of

me, shall offer aught to the Lord our God, he shall be numbered among the elect, and shall be released from temptation. This is what I have besought of the Lord. And if any one shall give food to one of the brethren, or to a beggar, in my name, I will be mindful of that man before our God in the day of judgment, and he will enter into eternal life."

Then said Paphnutius, "But what if a poor man have nothing to offer, or have food wherewith to feed a beggar, in thy name, will he be without thy benediction?"

Onuphrius answered, "If any one shall offer incense in my name to the Lord, he will receive the same advantage."

Paphnutius said, "But if he be too poor to provide incense?"

Then Onuphrius made answer, "If there be any too poor to offer incense, or make any oblation, then let him arise and pour forth his prayer to the Almighty God, and let him recite the holy creed in memorial of me, and I will be mindful of that man, and I will pray for him, that he may inherit eternal blessedness."

Then said Paphnutius, "Would that when thou art dead I might tarry here, in thy cell after thee."

But Onuphrius answered, "That may not be, thy work is in Egypt with thy brethren. Return therefore thither and tarry there till God doth call thee."

Then Paphnutius fell at his feet and said, "Bless me, O father, that I may obtain mercy of the Lord, and that as I have been found worthy to entreat thee here, so may I be worthy to do so in future."

And Onuphrius blessed him, saying, "Dear brother Paphnutius, the Lord my God will not forsake thee, because of thy petition, but will bless thee and confirm thee in His love, He will enlighten thine eyes, that thou mayest see His goodness; He will deliver thee from all

the snares and assaults of the devil, and will finish in thee the good work that thou hast begun. May His angels protect thee in the terrible day of the Lord!" And then the old man knelt down and said, "Into Thy hands, O Lord, I commend my spirit," and he bowed his face to the ground, and was dead.

But when Paphnutius saw that he was dead, he took off the tunic he had upon him, and tore it in half, and with half he clothed the dead hermit, and he made a grave, and buried him. And lo! the date palm drooped and died also. So Paphnutius knew that it was God's will that he should leave that spot, and he returned into Egypt, and told what he had seen.

S. CUNERA.

(DATE UNCERTAIN.)

[Venerated in the diocese of Utrecht. Molanus in his additions to Usuardus. Cologne and Lubek Martyrologies, Saussaye in his Gallican Martyrology, &c. Authorities:—The legend of S. Cunera in the lessons for the church at Rhenen, and other versions, all founded on popular tradition, and all utterly worthless.]

THE legend of S. Cunera is a wonderful combination of improbabilities and impossibilities, and it is not practicable for any one to say what a foundation of truth may underlie the fabulous character which the story now presents. According to the household tale which was adopted as lections for the festival at Rhenen, "there is a certain part of Europe, according to Isidore, called the Orcades, consisting of thirty-three islands, which were governed by a king of Orkney, but now by the king of England, in which land is a great royal city, anciently called Orcada, but now Jork (York?)" In this city reigned King Aurelius, who marched at the head of his armies in

crusade against the Saracens, but was taken captive, and was carried before the Soldan of Babylon, and imprisoned. But the Soldan's daughter loved the pale-faced prisoner, and was converted by him and baptized, and then she let him out of prison, and they eloped together to Orkney, and in the capital, Jork, Cunera, their daughter, was born.

Before her birth a Jewish astrologer predicted that the child would be a paragon of virtue, and the astrologer's wife having made advances towards King Aurelius, which he indignantly rejected, Aurelius also merited to become a saint, and "is now illustrious through his miracles."

S. Ursula, the British princess, being about to sail with her eleven thousand virgins (Oct. 21st), S. Cunera joined her. On the return of the illustrious pilgrims, the whole party was massacred by the Huns, but Radbod, king of the Frisians, the great foe of Pepin of Hestall, happening to be present at Cologne at the time of the massacre, was so struck with the beauty of Cunera, that he hid her under his mantle, and carried her off with him to Rhenen, his capital, on the Rhine, in the diocese of Utrecht. But the wife of Radbod was by no means pleased at her husband having thus rescued a young and beautiful girl, and brought her into the palace, and she got one of her attendants to strangle her, and bury Cunera in the stable. But a bright light shone above the grave, and the horses positively refused to enter the stable, and thus the sanctity of the Virgin Cunera was made manifest to all.

It is not necessary to expose the absurd anachronisms of this story. Radbod died in 719, the first crusade was in 1096, S. Ursula is generally supposed to have been martyred in the Hunish invasion of 451. Probably the foundation of the legend is the murder of a girl by her mistress out of jealousy, some time in the Middle Ages.

S. LEO III., POPE.

(A.D. 816.)

[Roman Martyrology, introduced in 1673. In Cologne and Lubeck Martyrologies on April 13th, along with S. Leo I. Authorities:—Eginhard, Angilbert, and the other historians of the time of Charlemagne, together with the letters of S. Leo III.]

S. Leo III. was a native of Rome, and from an early age was brought up in the Lateran palace, where he learnt the psalter, studied Holy Scripture and canon law. He was ordained sub-deacon, and afterwards priest of the title of S. Susanna. In morals he was pure, his discourse was eloquent, his courage firm. He attached himself to the most pious monks and clergy of Rome, and by his abundant charity, and solicitude for the sick, gained the love of the Romans.

On the death of Pope Adrian I. (Christmas Day, 798) an election of unexampled rapidity, and, as it seemed, of perfect unanimity among the clergy, the nobles, and the people, raised Leo III. to the pontifical throne. He was elected on S. Stephen's Day, and ordained bishop on the morrow. He at once sent the banner of Rome and the keys of the city, and also of the confession, or sepulchre of S. Peter, to Charlemagne as patrician of Rome. This unusual act of deference seems as if Leo anticipated the necessity of foreign protection against the turbulent Romans; and he may well have suspected that the unanimity manifest in his election was more outward than real. The strong hand of Adrian had held the factions in check, which had disturbed the reign of his predecessor Stephen, but a brooding discontent reigned, ready to explode into furious violence on the smallest provocation.

Charlemagne, in the meantime, sent Angilbert, abbot of S. Riquier, with a large portion of the treasure of the

conquered Huns, as a present to the pope, together with letters from himself, and one from Alcuin, his chief adviser. Angilbert was instructed by Charles the Great to rehearse to the pope the duties of his office, to bid him observe the canons, and, "Represent to him often," wrote the king, "that he holds his office for but a few years, and that the recompense if he acquits himself well in it is eternal. Speak often to him about the extinction of simony, and remind him that we have mutually complained of it."

As Felix, bishop of Urgel, had relapsed into his heresy, after having abjured it at Rome before Hadrian, Charlemagne required the pope to summon a council at Rome for the condemnation of the heretic. S. Leo obeyed; fifty-seven bishops assembled in the church of S. Peter in 799, and Felix was excommunicated. Shortly after the council, on S. George's Day, April 23rd, the great procession intoning litanies, instituted by S. Gregory the Great, was to be held in Rome, and was to wind from the church of S. George to that of S. Maria in Lucinâ. The late pope, Hadrian, had invested his two nephews, Paschal and Campulus, with two offices of distinction in the papal court, viz., those of Primicerius and Sacellarius. These two men, or one of them, may have aspired to the pontificate, or hoped to place on the throne some one more under their influence; or perhaps the lavish expenditure of the pope on the churches in Rome, instead of on themselves as the Church's officers, may have displeased them. Their motives are obscure. They took the opportunity of this procession for betraying their animosity by an act of atrocious violence.

The pope, unsuspecting danger, started from S. George's on his white horse, in his pontifical attire, with jewelled mitre and gloves. One of the two officers was without his

chasuble; Leo expressed surprise, and received as excuse that he, the Primicerius, was ill. Paschal and Campulus walked beside the pope, and kept him interested with their conversation, till suddenly, from behind the monastery of SS. Stephen and Sylvester, which Leo had founded, burst a band of armed men, who speedily dispersed the affrighted people and clergy, dashed the pope from his horse, and tore off his pontifical vestments. Campulus held the feet of Leo, Paschal his head, whilst the assassins attempted to put out his eyes, and cut out his tongue. Owing to the hurry, through fear of a rally on the part of the servants of the pope, or that the man delegated to mutilate the Holy Father, shrank from completing the atrocious crime, the barbarous attempt was imperfectly executed. Campulus and Paschal dragged the bleeding, half-blinded Leo from the street to the church of the monastery, and beat him till he fainted away with loss of blood.

From thence they conveyed him by night to the convent of S. Erasmus, where he was locked up in a narrow cell. Leo recovered his sight and speech, and this restoration was regarded as miraculous.[1] His enemies had failed in their object, disqualifying him by mutilation from retaining the throne of S. Peter.

From the prison in S. Erasmus the pope escaped with the assistance of Albinus, his chamberlain, who let him down the wall of the city, and Leo took refuge in the basilica of S. Peter, with Virund, abbot of Stavelot, the envoy of Charlemagne, and his escort. The enemies of Leo, furious at his escape, pillaged his house and that of Albinus. But Winegis, duke of Spoleto, hearing of the distress of the pope, marched into Rome to his deliverance, and removed him to Spoleto, where he was healed

[1] By Anastasius some eighty years after, not by contemporary historians.

of his wounds. Urgent letters entreated the immediate presence of Charlemagne in Rome; but the great king was at a distance, about to engage in quelling an insurrection of the Saxons. The pope condescended, or rather was compelled by his necessities, to accept the summons to appear in person before the Trans-Alpine monarch. Charles was holding his court and camp at Paderborn. The reception of Leo was as magnificent as circumstances permitted. The king shed tears as he noted the scars on the face of the pope, and embraced him. S. Leo began the "Gloria in Excelsis," and all the clergy responded.

But at the same time arrived accusations of some unknown and mysterious nature against the pope. Charlemagne postponed the judicial investigation of them till his arrival in Rome; but he continued to treat the pope with undiminished respect and familiarity. During the residence of S. Leo in Paderborn, he consecrated an altar to S. Stephen in the new cathedral lately built there by Charlemagne, and placed in the altar some of the relics of the proto-martyr, which he had brought with him from Rome.

At the same time Felix of Urgel, trembling before the power of Charlemagne, again recanted, in a council held the same year, 799, at Aix-la-Chapelle. Nevertheless he was deposed from his bishopric, and sentenced to banishment at Lyons, where he ended his days in obscurity.

The return of Leo to Rome is said to have been one long triumph. Throughout Italy he was received with the honours of an apostle. The clergy and people of Rome thronged forth to meet him, as did also the military, among whom were bands of Franks, Frisians, and Saxons. The whole company marched to S. Peter's, where the pope said mass and communicated them. On the morrow he entered Rome, and lodged in the Lateran palace. A few

days after, the bishops and nobles who had accompanied him assembled in the hall of the palace to inform themselves of the accusations brought against the pope by Paschal and Campulus. These commissioners, sent by Charlemagne, were ten in number, seven bishops and three counts.

After having spent a week in investigating the charges, they could find no proof against Pope Leo, and therefore arrested his accusers as caluminators, and sent them into France.

Charlemagne did not arrive at Rome till the 24th November, 800. The pope received him on the steps of S. Peter's, accompanied by all his clergy.

Seven days after, the great king assembled the people and announced that he was come to regulate the troubled affairs of Rome. He began with the greatest and most difficult, the hearing of the charges raised against the pope. For this purpose he assembled in the basilica of S. Peter all the bishops, abbots, and nobles of the Franks and Romans present. The king and the pope sat down, made the bishops and abbots sit, but the priests and nobles stood. No one appeared to make proof of the accusations laid against the pope; for the best of reasons—those who were his enemies had been already banished the country, and the bishops then declared, "We cannot judge the apostolic chair, which is the head of all the churches; this is the ancient custom."[1]

Then the pope rose and said, "I, Leo, pontiff of the Holy Roman Church, being subject to no judgment, under no compulsion, of my own free will, in your presence, before God who reads the conscience, and His angels, and the blessed apostle Peter, in whose sight we stand, declare myself not guilty of the charges made against me.

[1] Allusion to the council of Sinuessa. See Vol. IV. (April), p. 345.

I have never perpetrated, nor commanded to be perpetrated, the wicked deeds of which I have been accused. This I call God to witness, whose judgment we must all undergo; and this I do, bound by no law, nor wishing to impose this custom on my successors, or on my brother bishops, but that I may altogether relieve you from any unjust suspicions against myself." This solemn judgment had hardly passed, when Christmas Day arrived; the Christmas of the last year in the eighth century of Christ. Charles and all his sumptuous court, the nobles and people of Rome, the whole clergy of Rome, were present at the high services of the Nativity. The pope himself chanted the mass. At the close Leo suddenly turned, advanced towards Charlemagne, who was kneeling before the altar, and placed a splendid crown on his brow, and then fell prostrate before him, doing him homage as Emperor of the West. The people burst forth in acclamations, "Life and victory to Charles Augustus, crowned by the hand of God, great, pacific, emperor of the Romans." Thrice was the shout repeated; it was the solemn recognition of the appointment of Charlemagne the Barbarian in the place of the degenerate monarchs of Byzantium. The pope at once proceeded to the unction of the great Charles and his son Pepin.

"'Charlemagne,' writes Eginhard, the secretary of the emperor, 'declared that holy as was the festival of Christmas Day, if he had known the intention of the pope, he would not have entered the church;' and we may believe his testimony, for this crown was a gift which might prove to him as dangerous as it was splendid. He had sufficient difficulty to keep in check the Saxons, Frisians, and other revolting natives of Germany, without embroiling himself with the Eastern Empire. The Byzantine emperors had not been without jealousy of the progress of Frankish

domination. Yet the danger passed away and the substantial advantage remained. The Byzantine emperors issued vain protests, but the coronation, the subsequent anointing, the recognition by the Roman people, had consolidated all Western Christendom under one monarchy. The emperor and the pope were bound in indissoluble alliance; and notwithstanding the occasional outbursts of independence, or even superiority, asserted by Charlemagne himself, he still professed, and usually showed, the most profound veneration for the spiritual authority of the successor of S. Peter."[1]

Paschal, Campulus, and the other conspirators, were brought back from France; they had been sent thither for protection from retaliation; they were now to be tried before Charlemagne. "Cursed be thy face that I ever saw thee!" exclaimed Campulus, on meeting Paschal before the throne, "for thou hast been the undoing of me." The emperor cut short their mutual recriminations by an indiscriminate sentence of banishment to France, a sentence which would at once relieve Leo of the danger of their presence, and them of the vengeance of the outraged pontiff when the protection of the imperial presence was withdrawn.[2]

It has been suggested[3] that the real reason why Charlemagne was surprised and disconcerted at the gift of the crown by the pope, was that he had no wish to receive the

[1] Milman Hist. Latin Christianity. Vol. II.

[2] Campulus had been the tried and valued friend of the late Pope Adrian I. Rhegino of Prum, who wrote ninety-six years after, says that the emperor sentenced the conspirators to mutilation and death, but that the pope interceded for them, and obtained the commutation of their sentence to one of perpetual banishment. Contemporary historians know nothing of this; if it had been the case, surely Anastasius, who wrote some fifty years later, would not have omitted such an edifying instance of generosity in the character of S. Leo. It is more probable that Charlemagne was not altogether satisfied with the self-exculpation of the pope, and removed the conspirators for their protection.

[3] By Ellendorfer: Die Karolinger, und die Hierarchie ihrer zeit, Essen, 1838, I., p. 197, sq.

gift from the hands of the pontiff, and thus acknowledge that he held his right to the empire from the pope. This, at first sight seems fanciful, and a theory which only an historian viewing the past with eyes prejudiced against papal claims could deem probable; but it is borne out by the whole conduct of the emperor in his dealings with the Church, and notably by the manner in which he conferred the crown on his son Louis, at Aix, when he felt that his end was near.[1] Indeed, Alcuin, his favourite adviser, had claimed for his master the highest authority on earth, even over that of the pope.[2] This supremacy the emperor exercised, ruling the Church in his vast empire as if he were its divinely constituted head. He both claimed and exercised the office of appointing metropolitans;[3] he chose and nominated archbishops and bishops,[4] and erected sees and arch-dioceses as he thought fit, heard appeals from the clergy and bishops, and forbade them being carried out of the country.[5] He summoned councils, presided over them,[6] and published the decrees as his own, and some-

[1] There is a long account in Thegan. The old emperor bade his bishops, abbots, and nobles assemble in the church at Aix, on a certain Sunday. Thither he betook himself in his imperial robes, and laid a crown on the altar. He then exhorted his son, before all the prelates and nobles, to fear God and "*rule* and protect the Church of God." Then he took an oath from all present to obey his son Louis. And after that Charles the Great bade his son take the crown with his own hands from the altar, and with it crown himself. The same ceremony is observed at the coronation of the kings of Prussia, now emperors of Germany.

[2] Alcuini Ep. II. in Pagi, ad Baron, ad an 799, p. 315.

[3] "Episcopos quos modo in vicem Metropolitanorum constituimus, ut cæteri Episcopi ipsis in omnibus secundum canonicam institutionem obediant, interim quod secundum canonicam institutionem hoc plenius emendamus." Synod, Vernensis, c. 2.

[4] "Septemtrionalem (Saxoniæ) partem Christo et Apostolorum principi Petro obtulimus, ibique in Vigmodia in pago Bremon ecclesiam et episcopalem statuimus cathedram." Præcept. de instit. Epp. in Saxonia, A. 789.

[5] "Peregrina judicia generali sanctione prohibemus," ap. Baluz I., p. 357. Adit. IV., ad Capit. ibid., p. 1496.

[6] "Congregates nobis in unum præcipiente et præsidente domino nostro Carlo rege." Synodal Ep. ap. Hartzheim I., 304.

times undertaking the task of revision and authorization of the Church offices, which more properly belonged to the pope.[1]

The power which the emperor arrogated to himself extended even further. He regarded himself as the champion of orthodoxy; he rejected the decrees of the second council of Nicæa on image worship, and drew up a repudiation of them (the Libri Carolini), and when Pope Hadrian I. wrote to him, pronouncing anathema against those who refused to allow the veneration of images, Charlemagne convened a council at Frankfort in 794, which pronounced against this veneration and refused to acknowledge the second Nicene council; according to later accounts, with the approbation of the English Church.[2]

But if Charlemagne refused to acquiesce in the decision of Rome in the matter of images, he was resolved to signalise his orthodoxy against Arianism in an uncompromising manner. Since Christ could only be the adopted Son of God according to the Arian Creed, the Catholic Church had often asserted against the Arian his natural sonship.[3] To this, Elipand, Archbishop of Toledo, and Felix, Bishop of Urgel, raised objections, and asserted that Christ was the adopted, not the natural Son of God. Having been long contested in Spain, Adoptianism, by penetrating into France, caused Charlemagne to interfere in the matter. He dragged Felix, first before a council at Ratisbon, then to Rome, and finally to Aix, to make an enforced recantation.

[1] "Carolus . . . rex Francorum et Langobardorum religiosis lectoribus nostræ ditioni subjectis . . ." informs them that he has issued a corrected edition of the Vulgate, and has improved the Breviaries and Missals, and he requires all receiving this mandate to adopt them. "Quarum omnium textum nostra agacitate perpendentes, nostra eadem volumina auctoritate constabilimus vestræque religioni in Christi ecclesiis tradimus ad legendum."

[2] Simeon of Durham (about 1100) and Roger of Hoveden (about 1198).

[3] Conc. Tolet. ann 675. "Hic etiam Filius Dei natura est Filius, non adoptione."

But Charlemagne was not content with having obtained the condemnation and suppression of the most prominent representatives of Arianism; he resolved to improve the Creed of Nicæa, as he had improved the Breviary, the Missal, and the Vulgate, by inserting in it a word which would give emphasis to the Catholic doctrine of the Godhead of the Son, and utterly and for ever confound the Adoptianists.

He had heard that in certain Spanish Churches the clergy, in their zeal against Arianism, had added to the words of the Creed recording the procession of the Holy Ghost from the Father, the four-syllabled "Filioque" (And from the Son.) He approved the addition, and the Creed, thus amended, was sung in his private chapel. But this did not satisfy the great king; he resolved to force the alteration on the whole Western Church, and for this purpose sent an embassy to Pope S. Leo, to urge on him the alteration of the Nicene Creed. After having held a council at Aix on the subject, which affirmed the doctrine of the double procession, Charles sent a letter to the pope on the subject,[1] by Bernarius, Bishop of Worms, Jesse, Bishop of Amiens, and Adelard, Abbot of Corbei, requesting him to confirm the definition, and to allow the Creed of Nicæa to be sung with the addition of the Filioque.

We have an account of this mission from the pen of Smaragdus of S. Michael, who was present at the conference with the pope.

When the envoys had audience of the pope, they read the letter to him with its string of quotations from the Fathers. Leo listened attentively, and then said, "So I believe also, in accordance with the Fathers and Holy Scripture."

The envoys said, "Since you allow that this is to be believed, must not this doctrine be taught to those who

[1] It was composed by Smaragdus. Abbot of S. Michael, near Verdun.

are ignorant of it, and confirm in it those who know it?" The pope consented. Then the messengers of Charles advanced a step further, "Can one be saved without holding this truth?"

The pope replied, "He who can understand it, and refuses to believe it, cannot be saved; for there are mysteries like this which are beyond the comprehension of many, either on account of their youth, or their want of penetration."

"If such is the case," pursued the envoys, "it is permitted to teach, and consequently to sing, what it is not permitted men to disbelieve."

"You may sing it," replied the pope, "but you may not add it to the creed, which is a thing forbidden."

Then the envoys said, "We know why you say that it is not permissible to add anything to the creed. It is because those who drew up the symbol of Nicæa did not insert in it the 'Filioque,' and the general councils which followed, namely that of Chalcedon, and the fifth, forbade any addition being made to the creed. But would it not have been well to have sung this if they had inserted it?"

"No doubt it would," replied the pope.

"Would they not have done well to make known to the ages that followed a mystery so important, by merely appending four syllables?"

The pope replied, "I do not dare to say that they did not act right; but I dare not say either that they did not hold this verity as well as you. They have forbidden even the examination into the wherefore of their having omitted it. See to it yourselves! For my part, so far from regarding myself as superior to the fathers of those councils, I do not even regard myself as their equal."

"Far be it from us to set ourselves above them," said the envoys, "but our object is to benefit our brethren

according to our present light. For this reason, having learned that some sing the creed with the addition, and that they have been taught to believe this mystery, we think that it is better to have it so sung everywhere, so that none may be left in ignorance. If you only knew how many thousands of persons had thus learned it, you would perhaps agree with us."

"Tell me," said the pope, endeavouring to escape the position of being on the defensive, "tell me, is it necessary that every verity of the Catholic faith not now in the creed should be crowded into it?"

"No," answered the delegates; "for all are not equally necessary to salvation."

"If so, then there are some articles of the faith without believing which one may be a Catholic?"

The envoys evaded the answer, by again resuming the offensive, "Tell us now what verity there is like this one we are considering which does not find its place in the creed?"

"Give me a night to think it over before I reply," said Leo, perplexed and weary.

On the morrow the pope opened the conference by asking, "Is it more necessary to believe that the Holy Spirit proceeds from the Son as from the Father, than to believe that the Son is Wisdom engendered of Wisdom, Truth engendered of Truth, and that one and both are essentially but one Truth? I might give you other examples, both touching the essence of the Divinity, and also touching the Incarnation."

The envoys replied, "There is no occasion, we are well acquainted with whatever has been said on the subject, or we can read it for ourselves."

"Then I wonder at you giving yourselves so much trouble about nothing!" exclaimed the pope, losing all

patience. "We fear the loss of a great reward in heaven," answered the delegates gravely, "should we abandon our purpose because it gives us trouble. Indeed, we consider that the advantage of making the required insertion would counterbalance the evil, for it will not be made through arrogance, nor out of contempt for the decision of the fathers."

The pope replied, "Good intentions are not sufficient excuse for spoiling what is in itself good, and in quitting the permitted manner of teaching, which is, in fact, presumption; for the fathers, when they anathematized those who should add to the creed, made no distinction between good intentions and bad ones. Their sentence was absolute and final."

The envoys replied, "Did not you permit the singing of the creed in the Church? Did the custom originate with us?"

"I allowed the creed to be sung, but not to be tampered with by way of making additions to it," said Leo; "and as long as you chanted the creed as does the Roman Church, we made no complaints. It is no concern of ours if you have heard the creed sung differently in another land, such as Spain, where the third council of Toledo added the 'Filioque' to the creed. As to our use here, we do not sing the creed, we read it; but we make no additions to it; and in the proper times and places we teach those verities which are not expressly contained in it."

"Then," said the envoys, "you wish the word to be expunged from the creed; and yet you allow the doctrine contained in that word to be sung or taught!"

"Yes," said the pope, "that is what we advise."

"So we may sing the creed, if the word you object to be removed from it."

"Yes," Leo answered, "I permit it, but give no orders."

"Well, then," pursued the unwearied deputies, "if we sing the creed with the conspicuous omission of the word, will not all the world think that the doctrine involved in it is heretical? What are we to do?"

The pope answered, "You should have asked my advice before you sang the creed thus, and then I would have advised you on no account to make the insertion. Now the expedient that recommends itself to my mind, though I do not formally propose it, is that the singing of the creed should be abandoned in the palace of the emperor, and that it should be read as with us here; then that which has crept in without authority will be abandoned by all the world, if it be seen that it is abandoned in the palace. This perhaps is the best way of abolishing a mischievous custom, without prejudice to the faith."

Thus ended this interview, fraught with such melancholy results. Neither was persuaded. In France the creed continued to be sung with the addition of the "Filioque," and the pope, as a protest against the alteration, hung up two tablets of gold, one on each side of the tomb of S. Peter; on one was inscribed the creed in Latin, on the other in Greek, and both without the dangerous four-syllabled word. The "Filioque" was finally forced into the Roman Creed as well, and it separated the Eastern Church from the West, as the former refused to sanction any alteration in the creed, at least without the decision of a general council.

In 803, Charlemagne having heard that some drops of the Blood of Christ had been discovered at Mantua, ordered the pope to enquire into the matter. S. Leo went into Lombardy, and took the opportunity to send to the emperor and tell him that he desired to spend Christmas with him. Charlemagne was then at Aix, Nov. 804, and

he sent his son Charles to meet the pope at S. Maurice, in the Valais, and escort him to Rheims. Thence the pope was conducted to Quiercy, where they celebrated Christmas together. The purpose of this visit is not known, but it probably had reference to some troubles connected with Venice.

Leo III. must have been among the most munificent and splendid of the Roman Pontiffs. Charlemagne had made sumptuous offerings on the altar of S. Peter. His donation seems to have endowed the pope with enormous wealth. Long pages in the Life of Leo III., by Anastasius, are filled with his gifts to every church in Rome, and to many in the papal territories. Buildings were lined with marble and mosaic; there were images of gold and silver of great weight and costly workmanship; vestments of silk and embroidery, set with precious stones; censers of gold; columns of silver. The magnificence of the Roman churches must have rivalled or surpassed the most splendid days of the later republic, and the most ostentatious of the Cæsars. It is possible that Leo may have exacted the large revenues which he thus spent profusely from the people unable to bear the tax; there must have been some cause for the popular discontent and simmering revolt, which made his throne tremble even during the reign of Charlemagne. But immediately on the death of the emperor, hostility burst forth, and Leo was only able to hold his throne through the awe of the imperial power. A conspiracy was formed (815), to depose and to put him to death. Leo arrested the conspirators, and executed the ring-leaders. The city burst out into furious rebellion. Rome became a scene of plunder, carnage, and conflagration. Intelligence was rapidly conveyed to the ears of Louis the Pious, who had succeeded his father on the imperial throne.

The emperor sent Bernard, his nephew, to interpose as his delegate, and at the same time to remonstrate with the pope for having dealt so summarily with the conspirators, for it ill pleased him, he said, to see the first bishop of Christendom shed blood.

No sooner had Bernard withdrawn from Rome, than the pope fell ill. The Romans thereupon pillaged and burnt all the houses he had built in the farms on his estates. But Bernard sent troops under the command of the duke of Spoleto, who appeased the sedition. Leo died the following year, after having occupied the Holy See twenty years five months and sixteen days.

It is probably he of whom Walafried Strabo speaks, that he was wont to say seven masses a day, and that on great festivals, when there were great crowds of people, he would say as many as nine.

One of the mosaics set up by this pope in the Lateran palace remains to this day, representing S. Peter blessing him, and giving him the pall, and Charlemagne, to whom, with the other hand, he gives a banner.

S. ESKILL, B.M.

(11TH CENT.)

[Swedish Kalendar on this day. But some Martyrologies give June 9th, October 6th, and April 10th. Authority:—The Lessons of the ancient Swedish Breviary, probably taken from the Life of S. Eskill, written by S. Brinjolf, Bishop of Skara.]

S. ESKILL or Oskull went with S. Sigfried of York (Feb. 15th) into Sweden, as his chaplain, to assist him in spreading the Gospel amongst the Swedes, who were only partially converted. S. Sigfried consecrated him bishop. Ingi, who favoured Christianity, was then king of Sweden,

and as long as he reigned, the Church increased. But Ingi was driven from the throne by Sweyn, at the head of the heathen party. Sweyn and the people came to Strengnas, near to the Malar lake, to offer the usual sacrifices to Thor and Odin and Freyr, and hold a great feast. Eskill remonstrated, and going boldly before the people, rebuked them for putting their trust in vain gods, and not worshiping the Creator. As he spake, a crash of thunder burst over the assembly, and a pitiless hail-storm poured in the faces of the king and his host, whilst, if we may believe the story, Eskill and his little body of Christians in their white robes, stood on a sunlit patch of green sward, untouched by the storm. The fury of the heathens was redoubled, a man named Spatbod threw a stone at the bishop, and struck him down; thereupon another rushed upon him, and smote at his skull with his axe, shearing off the crown. Then the whole body of the unbelieving Swedes, yelling, fell on the bishop, dragged him to a suitable spot where there were many stones, and pelted him to death.

S. JOHN OF SAGAHUN, C.

(A.D. 1479.)

[Canonized in 1690 by Pope Alexander VIII. His Office was inserted in the Roman Breviary as a double, by order of Benedict XIII. Authority:—A Spanish life, written in 1498, by B. John of Seville, an Augustinian. He derived his information partly from the brother of the saint, and from others who had seen and known him.]

JOHN OF SAGAHUN, or John of S. Fecundh, as he is also called, was the eldest son of honourable and wealthy parents at Sagahun, in Spain. His father's name was John Gonzales de Castrillo, his mother's, Sanchia Martinez. He was their only child, born after sixteen years of married

life without offspring, in the year 1430, on the feast of S. John the Baptist.

Whilst still a child, his father obtained for him a benefice, according to the scandalous abuse of the time in Spain, in France, and elsewhere, where the benefices were often given to laymen, who appointed curates with small pay to perform the spiritual duties, whilst they enjoyed the revenues.

But as the boy grew older, his conscience reproached him, and he remonstrated with his father, who scoffed at his qualms of conscience. His uncle, John Alfonso, who was present, rebuked him sharply for thinking of resigning a lucrative endowment for an idle scruple.

His uncle introduced him to the Bishop of Burgos, who took a fancy to the intelligent and high-spirited youth, heaped on him prebends, and ordained him. But again his conscience pricked him, and he asked the bishop's leave to go away. "What!" said the prelate, "have I not given you enough? Well, on the next vacancy, I will give you a canonry." John assured him that this was not his desire, and resigning his prebends and benefices into the hands of the bishop, he retained only the incumbency of the parish church of S. Agnes, in Burgos. He did not long retain this, for he went to Salamanca, to study theology for four years, after which he was called to preach in the church of S. Sebastian, in that city, and this he did with great success. When he was aged thirty-three, he was forced to undergo an operation for the stone, and he then made a vow that, if his life were preserved, he would become a religious. As soon as he was able to walk, he went to a house of Augustinian Canons, in Salamanca, and asked to be received into the order. When his friends remonstrated, he said, "God alone knows what has passed between Him and my soul." He was gladly received,

and was almost immediately employed as master of the novices.

His character now deepened, love to God burnt within him with that fire which kindles a flame in other hearts, and he began to exercise a very remarkable power over other souls. His fervour towards the Blessed Sacrament was remarkable. He remained kneeling in his place after matins, before dawn, till it was time for him to say mass, preparing his soul for the Divine gift. And to one so pure of heart, and so burning with love, the veil which to carnal eyes is drawn across that mystery was partly lifted, and he saw the sacred Host shining with dazzling light, and contemplated therein the five wounds.

But he said nothing of this to any one. Only he was so slow in saying mass that great complaint was made, and he was forbidden by his superior to celebrate. He bore this privation for a long time with great patience, but with inward suffering, and at last, unable to endure it longer, he besought the superior's permission to say mass again. "No, you are too slow." "But I have a just impediment, which hinders me from being rapid." The superior was obdurate; then only did the saint reveal the favours God accorded him when he sacrificed. The prohibition was instantly removed.

People began to whisper that John of Sagahun performed miracles, and the story was noised abroad that when a child had fallen into a well, he had laid his girdle on the edge of the well, and the waters had risen, so that he had drawn the child out, uninjured.

In preaching S. John was bold in attacking sin, and he said that the honeyed words and smooth platitudes wherewith preachers discoursed would cut no hearts to the quick, but were base coin, betrayals of the Cross. This boldness drew down on him many enemies. One noble

man sent assassins to murder John, but the men had not the courage to strike the blow, overcome by the serenity and angelic sweetness of the countenance of their intended victim. But having preached vehemently against extravagance in dress, the women of Salamanca broke out into defiant rebellion, and pelted him with stones. He was only rescued from their hands by a patrol of guards.

He preached also very energetically against impurity. His sermons, and more still, his determined conduct in seeking out poor girls who had fallen, and addressing himself to young men, wrought a great improvement in Salamanca. His vehemence in this matter is said to have brought about his death. There was a nobleman of authority in the city who lived with a woman to whom he was not married, and his high position in Salamanca caused his example to be especially injurious, besides being a public scandal. No one had dared to interfere, till John undauntedly sought the gentleman out, and in his plain, unvarnished language, exposed to him the offence he was committing in the sight of God and of men, as well as the injury he was doing to his immortal soul. His words produced their effect, and the gentleman at once dismissed his companion, and endeavoured to lead a more virtuous life. But the woman vowed she would be the death of the saint, and as he was attacked shortly after with a lingering disorder, which wasted his strength so that he died, it was popularly believed that he had been poisoned. But it is necessary to add that this suspicion is not mentioned in the life by John of Seville, and only appears in later editions to his history.

His relics have been dispersed among a great number of churches of his order, some in Peru.

In art he is represented holding a chalice, with a Host surrounded by a halo, or rays above it.

June 13.

S. FELICULA, *V.M. at Rome*, A.D. 81.
S. AQUILINA, *V.M. at Biblis in Palestine*, A.D. 293.
S. TRIPHYLLIUS, *B. of Leucosia in Cyprus, circ.* A.D. 370.
S. AGRICIUS, *B. of Sens.*
S. CLETHEUS, *B. of Aquila in the Abruzzi, circ.* A.D. 600.
S. RAGNBERT, *M. at Brou, near Ambournay, in France*, A.D. 675.
S. FANDILAS, *P.M. at Cordova*, A.D. 853.
B. GERARD, *Mk. of Clairvaux*, A.D. 1138.
S. ANTONY OF PADUA, *O.M. in Italy*, A.D. 1231.

S. FELICULA, V.M.

(A.D. 81.)

[Roman Martyrology, Bede, some copies of that of S. Jerome, so-called, Usuardus, Ado, &c. Authority:—Mention in the Acts of S. Domitilla.]

SAINT FELICULA was the foster-sister of S. Petronilla (May 31st). Petronilla was sought in marriage by one Flaccus, a count, and she prayed to God, and in answer to her prayer, He called her spirit away. Felicula was with her at the time. Then Flaccus said to Felicula, "Choose one of two things, be my wife or sacrifice to the gods." Felicula answered, "I will not be thy wife, for I have dedicated myself to God; and I will not sacrifice to idols, for I am a Christian."

Then Flaccus gave her to his under officer, who imprisoned her without food for seven days. The officer endeavoured to break her constancy by his words, "Why die a wretched death? Surely Flaccus is noble, rich, young, elegant, a count, and a friend of the emperor." Felicula only answered, "I am a Christian maiden dedicated to Christ."

Then she was taken to the vestal virgins, and left with them seven days, in hopes that they would be able to persuade her, but still in vain. So she was stretched on the rack. The executioner said, pitying her youth and beauty, "Say that thou art not a Christian, and I will cast thee off."

But she cried out, "I begin to see Him whom my soul loveth, who for me tasted gall, and wore the crown of thorns, and died upon the cross." Then she was removed and thrown into one of the sewers of Rome, where she was suffocated. But Nicomede the priest, by night, penetrated to where the body was, and removed and buried it in a cemetery on the Via Ardeatina.

There is much uncertainty as to where her genuine relics repose, two churches in Rome dispute the possession of her body, S. Praxedes, and S. Lorenzo in Lucina, but so does also the church of S. Paul at Parma, to which it was translated in 1427. Also, a body at Pavia, and some portions of the relics at Fulda. The confusion has arisen probably from there having been several martyrs of the same name. Two others, Roman martyrs, are commemorated on Feb. 14th and June 5th.

S. AQUILINA, V.M.

(A.D. 293.)

[By the Greeks on this day. Also the Modern Roman Martyrology. Authority:—The Greek Acts, written however long afterwards, perhaps from the pro-consular records.]

S. AQUILINA was a girl of twelve at Biblis in Palestine, and was a Christian. In the persecution of Diocletian she was brought before the judge Volusian, who ordered bodkins to be heated red-hot and thrust into her ears.

The agony was so intense that she fainted, and was cast out of the court as dead, but as she was found to be still moving on the following morning, Volusian bade the executioner strike off her head. Her prayer, as the bodkins were being heated, is said to have been: "Thou Lord Jesus Christ who hast nourished me from my childhood, who hast illumined my most secret thoughts with the bright beams of Thy justice, who hast made me strong with Thy ready and strong assistance, that I might fight against the enemy and the adversary, Satan, who givest to all Thy faithful the true and highest wisdom; finish the course of my contest, and preserve unextinguished the lamp of my virginity, that I with the five wise virgins may be meet to enter into the marriage chamber, and there praise Thee who hast heard all my petitions!"

S. RAGNBERT, M.

(A.D. 675.)

[Gallican Martyrologies. Authority:—The Breviary lessons of the abbey of S. Rembert.]

S. RAGNBERT, or REMBERT, was the son of Radbert, duke of the provinces between the Seine and Loire. He was brought up in the love and fear of God. Ebroin, mayor of the palace under King Thierri, out of jealousy of his rank, power, and influence, determined to free himself of Ragnbert, as he had freed himself from other great nobles whom he dreaded. He hired a couple of assassins to murder him. They drew him on some excuse into a lonely spot at Brou, near Ambournay, and there ran him through with a lance.

B. GERARD, MK.

(A.D. 1138.)

[Gallican Martyrologies. Authority:—A life written by Conrad of Eberbach, monk of Clairvaux, about the year 1180; also the letters of S. Bernard.]

THE BLESSED GERARD, cellarer of Clairvaux, was the second brother of S. Bernard. The future abbot of Clairvaux endeavoured to persuade him to follow him into solitude, but Gerard refused. "I know," said Bernard, "that adversity alone will open thine understanding to the truth. The day will come and draws nigh when that side of thine will be pierced, and the wound will open a way to grace to enter thine heart, and lead thee to follow me."

Not long after, Gerard was wounded at the siege of Grancey, and taken prisoner. Thinking that he would not live, he sent for Bernard, but Bernard would not go to him, saying, "The wound is not mortal, nay rather it will bring him to life." Gerard recovered, and escaping from prison, placed himself under his brother's direction.

S. Bernard was preaching on the Canticles when his brother died. He broke off suddenly, and in the pathetic 20th sermon poured forth the grief that consumed his heart, "My sons, be well assured my grief is just, my wound is to be pitied. Ye see how my faithful comrade has deserted me in the way we were treading together. How watchful, how diligent, how sweet he was! Who is more necessary to me? to whom was I dearer? A brother by blood, he was more than a brother in religion. I was infirm in body, and he held me up; feeble-hearted, and he cheered me; slothful, and he stimulated me; forgetful, and he reminded me. How hast thou been torn from me, from my hands, man of one mind with me, man after my own heart? We loved each other in life, how is it that

we are parted by death? . . . . On every occasion I look for Gerard, as I have been wont, and he is not here. Alas! I groan in my heaviness. I am wretched, a man without his helper. Whom shall I consult in doubt? Whom shall I lean on in adversity? Who will bear my burdens? Did not Gerard's eyes prevent my every step? . . . . I mourn over thee, dearest Gerard, not because thou art to be pitied, but because thou art taken away; and therefore I ought perhaps to mourn rather over myself, because I have to drink the cup of bitterness. O death where is thy victory? O grave where is thy sting? Gerard feared thee not, thou masked phantom. Gerard will pass through thy jaws into his own country, not safe only, but joyous and jubilant. I mourn for my own loss, and that of this house. I mourn for the necessities of the poor, to whom Gerard was a father. I mourn for our whole order, which derived no little strength from thy zeal, counsel, and example, Gerard! I mourn—no not over thee, but for thee, for I love thee very dearly."

The historian goes on to describe the peaceful death of Gerard; how on the night in which he died, he began in his bed to sing with exultant voice and serene countenance the psalm, "O praise the Lord of heaven, praise him in the height," Ps. cxlviii. How having finished the psalm, Gerard looking up to heaven, said, "Father, into Thy hands I commend my spirit!" and then repeated the words "Father, Father," and turned his bright face to Bernard and said, "How great is the condescension of God to be called the Father of men! How great the glory of men to become the sons of God, and heirs of God!" and so fell asleep.

S. ANTONY OF PADUA, O.M.

(A.D. 1231.)

[Roman and Franciscan Martyrologies. Canonized the year after his death by Gregory IX. Authority:—An ancient life, by whom written is not known. A life of the saint was written by John Peckham, archbishop of Canterbury (d. 1292), but whether it is this one or not cannot be said. The life has gone through various amplifications, and though trustworthy as to its leading facts, is not to be relied on for all the marvels and miracles which have been in later times inserted in it from popular report and tradition.]

ALTHOUGH this saint is called S. Antony of Padua, he was a native of Portugal, and of Lisbon, its capital. His father's name was Martin de Buglione, his mother's Maria de Tevera. At his baptism he was given the name of Ferdinand. His education was confided to the canons of the cathedral. At the age of fifteen he joined the Augustinian order, in the house of S. Vincent, outside the gates of Lisbon. After having spent there two years, finding that his studies and devotion were broken into by repeated visits of his relations and friends, he asked, and obtained permission, to move into the house of the order at Coimbra, dedicated to S. Cruz. But he had not been long there before he heard of the martyrdom of five Franciscans in Morocco, and their bodies, having been redeemed by the Christians, were brought to Coimbra. The young man was at once fired with zeal for martyrdom, and with the permission of his superior he joined the Franciscan order, in the little convent of S. Antony at Coimbra, and thereupon took the name of Antony in honour of the patriarch of hermits. This was in 1221, when he was aged twenty-six. After a period of retreat, he set sail for Morocco, hoping to shed his blood there for Christ, but falling ill when he reached Morocco, he was obliged to re-embark that he might return to Portugal. The ship was driven by a storm upon

the coast of Sicily, and he disembarked at Messina. There, hearing that the great S. Francis, founder of his order, was holding a chapter at Assisi, he hasted thither, hoping to assist at the chapter and see that great saint. On his arrival, the chapter was concluded, but he saw and received the blessing of S. Francis. Then he sought admission into one of the convents of the order in Italy, but not one of the guardians present at Assisi would receive him, because of his sickly appearance. At last a guardian of the Romagna province had compassion on him, and sent him to the hermitage of S. Paolo, near Bologna, where a few Minorites resided. There he was made to serve in the kitchen, and no one suspected the talents and learning of the pale sickly young friar. But one day the Bishop of Forli was holding an ordination there, and there were present a great many Dominicans. There had been a misunderstanding about who was to preach on the occasion; the Franciscan superior naturally considered that the Dominicans—whose special vocation was the pulpit—would preach. But the Dominicans excused themselves, saying that they had come quite unprepared, and had supposed that the guardian had made arrangements that one of his own friars should preach. The guardian was perplexed, he had no one in the little convent fit to mount the pulpit, and as a make-shift he fell back on Antony, who, as he could see, had more natural intelligence and polish than the other friars, who were from a low rank, and somewhat rough and uncouth. Antony exclaimed that his proper work was washing up dishes and scrubbing the floors, but the superior overruled his objections, and before the bishop, the critical Dominicans, and his companions anxious and uneasy, Antony appeared in the pulpit. But no sooner had he delivered his text, and introduced his subject, than the attention of everyone was arrested. His face lighted

S. ANTHONY OF PADUA. [June 13.

up like that of a seraph, his rich voice, sometimes swelling like an organ diapason, sometimes soft and thrilling, his easy address, flow of well-chosen words, and graceful action, surprised and electrified the audience. The astonished and delighted Minorites saw that they possessed a treasure, and the guardian without delay wrote to S. Francis. The great father at once sent a letter to Antony, brief and to the point. "To his very dear brother Antony, Brother Francis sends greeting in Jesus Christ. I have thought good that you should explain theology to the brethren; but only so that, above all things, study should not blunt in you, or in them, the spirit of holy prayer, as is written in the rule which we profess. The Lord be with thee." By virtue of this patent, Antony taught in Montpellier, Bologna, Padua, and Toulouse, and he was admired greatly for the profound wisdom he displayed, and his eloquence and facility of conveying information. But his preaching was that which attracted general attention. The churches were too small to hold the crowds that collected to hear him, and he preached in the churchyards and in the market-places. Shops were shut when he preached, and ladies who usually rose late got up early to hear his words. Some remained in church all night to secure places for the sermon on the morrow. On his way to the pulpit he was surrounded by a body of robust men to keep off the crowd which pressed on him to kiss his hands and touch his habit. The effects of his preaching were extraordinary. The whole congregation was swayed by him as he desired. Sometimes his voice was drowned by the sobs of those who heard him, and who were pricked to the heart. Hardened sinners were melted; his very appearance, his face radiating with fervour, was enough sometimes to break all the barriers about an impenitent heart. Once he only showed himself in the

pulpit, and for some reason was prevented from preaching. But the sight of him was enough, consciences were touched, cheeks were wet with penitential tears. Wherever he went he was accompanied by a body of priests to hear the confessions that followed his sermons. His clear, bell-like voice, was heard through every part of the largest church, and reached the ears of the farthest in a crowd assembled in the open air. An instance is told of a woman, who had been forbidden by her husband to go to the sermon, running upstairs and throwing open her bed-room window. The clear voice of the preacher was echoed back by the wall of the little room, and though she could not see him, she was able to follow the sermon. She ran and brought up her husband, and he was so astonished at what he supposed to be a miracle, that he withdrew his opposition.[1]

S. Antony had a most remarkable memory; he almost knew the Holy Scriptures by heart, and was able to quote and apply it in the most surprising and original manner. His marvellous Scriptural knowledge caused Pope Gregory IX. to call him "the ark of the covenant," because just as the ark contained the tables of the law, so Antony seemed to retain the whole of Scripture in his memory.

His energy carried him from place to place with such rapidity as to astonish every one, and some thought he must be endowed with ubiquity. But one or two curious stories are told of him which cannot thus be explained. One day, at Montpelier, he was preaching in the principal church, when all at once it flashed across him that he had appointed no one to fill his place in the convent chapel, and chant the gradual, at the office which he knew was being then sung. The thought so occupied his mind that

[1] The author of these "Lives of the Saints" heard a sermon preached a long way off in a field, out of sight, in the same way, the sound being reflected by the walls of an upstairs room.

he forgot he was preaching, and for a moment leaned his head on the pulpit-desk, completely absent in mind. At that same moment he was seen in the quire of the convent taking his place, and chanting the allotted strain. Next moment he had vanished. At the same instant he recovered his consciousness in the pulpit, and continued his sermon.

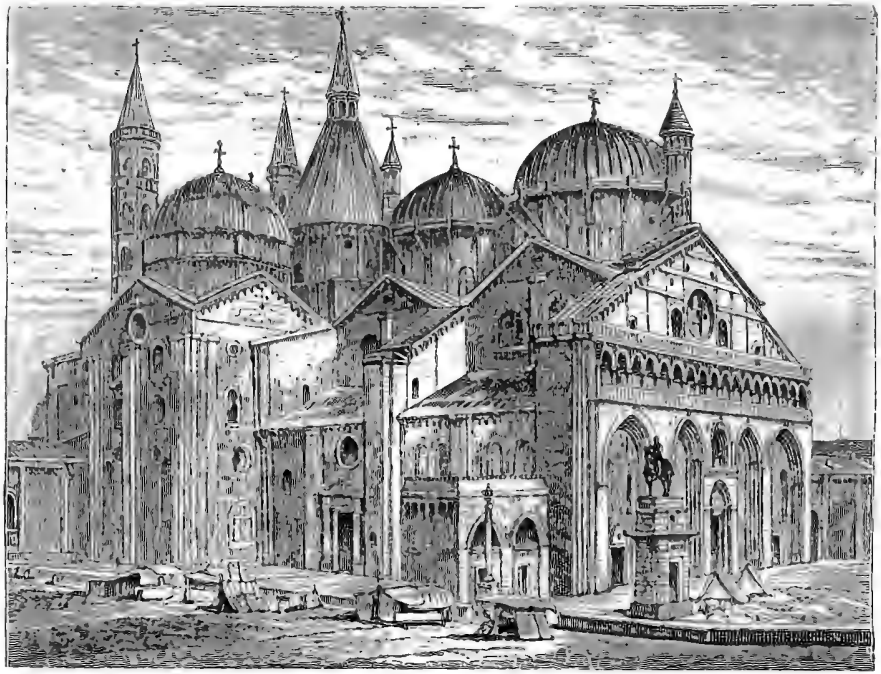
His intense, enthusiastic earnestness, imposed on those least likely to be affected by such impressions. There was not in Europe at the time, there hardly was ever, a greater monster than Eccelin da Romano, the Ghibelline champion in Italy, the son-in-law of the Emperor Frederick II. He was regarded with the profoundest terror and abhorrence. No human suffering, it might seem, could glut his revenge; the enemy who fell into his hands might rejoice in immediate decapitation or hanging. The starvation of whole cities, the imprisonment of men, women, and children, in close and loathsome dungeons, touched not his stony heart, which seemed to have made cruelty a kind of voluptuous excitement.

Eccelin had taken Padua, Vicenza, Verona, and Brescia, and had perpetrated on the inhabitants incredible barbarities. Antony alone had courage to face this monster. He went boldly to Verona, which was reeking with the blood he had shed, forced himself into the presence of Eccelin, and with a voice of thunder and flashing eyes, exclaimed, "How long, thou cruel tyrant, wilt thou continue shedding innocent blood? Seest thou not the vengeance of God ready to overwhelm thee, the sword of the Lord drawn to smite thee? Repent, or it will fall and destroy thee." Everyone expected an explosion of ungovernable fury, and that the death of the bold Franciscan would follow instantly. But they were astonished to see Eccelin fall quaking at the feet of the saint, place his knotted cord about his neck, and promise amendment.

"His face blazed on me, he dazzled me, he prostrated me," was Eccelin's account of the interview. That interview was not without effect. The tyrant behaved with greater humanity as long as S. Antony lived; but when released from fear of him, by the death of the saint, he returned to his old ferocious ways. His end was horrible. With the Marquis Pallavicini and Buoso da Doara, the head of the Ghibellines of Cremona, Eccelin had become master of Brescia, and then, that he might secure to himself the fruits of his victory, plotted the destruction of his allies. This flagrant treachery was discovered; the indignant Ghibellines made a league against the common enemy of mankind. Eccelin was defeated, sorely wounded, and captured. On the first night of his imprisonment the bells of a neighbouring convent chapel began to tinkle for matins. He woke up in wrath, "Go, hew down the priest who makes such a din with his bells." "You forget," said his guard, "that you are in prison." The priests and friars thronged around him urging him to repentance. "I repent of nothing, but that I have not wreaked full vengeance on my foes, and that I have allowed myself to be duped and betrayed," and he tore off the dressings from his wounds and bled to death.

Antony was as successful in converting heretics as he was sinners. At Rimini, in Milan, in other cities, he held disputations with the ascetic Patarines, convinced, confounded, and converted them by an asceticism as severe, but more loving, than their own.

Antony had also a conflict to wage in his own order. The rule required the peremptory renunciation of all worldly goods by every disciple of the order. Not till he was absolutely destitute did a disciple become a Franciscan. The friars might receive food, clothes, or other necessaries, on no account money; even if they found it, they were to



CHURCH OF S. ANTHONY AT PADUA.

trample it under foot. S. Francis rejected alike the pomp of ritual and the pride of learning. The Franciscan services were to be conducted with the utmost simplicity of devotion, in plain churches. There was to be only one daily mass.

But scarcely was the great founder dead, than the first general of the order, Brother Elias, and many of the superiors, relaxed or evaded, or even directly contravened the cherished maxims of their founder. The infirmities of Elias compelled him to violate one rule, and to ride on horseback. The majority of guardians showed a disposition to alter the rule about begging, and escape from the restraints of a too great simplicity. Only S. Antony, and an English friar named Adam, stood out in opposition to these relaxations. They were loaded with abuse and ill-treatment, and only by flight escaped perpetual imprisonment in their cells, which the general had decreed against them. They addressed themselves to Pope Gregory IX., by whom they were graciously received. He cited Elias to appear before him, and deposed him from the generalship. Antony took occasion of this visit to Rome to request permission to resign his post, and retire from his labours. He went first to Monte Alverno, and thence to his convent at Padua. He preached a Lent series of sermons at Padua, with his usual ardour, and then, at Easter, finding his health broken, he retired from the town to a solitary place, called Campo Pietre, where he prepared for the great change which was about to take place. His residence in this little convent was short, for, having lost all power in his limbs, he besought his inseparable companion, Brother Roger, to take him back to Padua, that he might die there. He was placed in a car, and was being taken to the town, when a friar who had come to meet him, seeing by the ghastly whiteness of his face how ill he looked, and fearing that his arrival would draw

crowds about him, to receive his last blessing, persuaded him to allow himself to be taken into the convent of Franciscan sisters which was close at hand, outside the town. It was there that after he had made his confession to his companion Roger, and had received the last sacrament, and had murmured the hymn "O gloriosa Domina," with his eyes suddenly lighting up, and his arms raised in a rapture, as though he saw and would clasp his Saviour, his blessed spirit took wing. It was the 13th of June, 1231; and his age was only thirty-six.

His body is visible at the present day, in the church of S. Antony, at Padua.

Several legends are told of him which have become favourite subjects with artists. He was staying in the house of a man of rank in Limousin; the gentleman was curious to watch him in private, and through a chink in the wall saw the saint holding converse with, and embracing, the infant Saviour. He was once preaching to heretics at Rimini, and as they would not listen, he led the way to the mouth of the river Mareccia, and standing on a rock addressed the fishes, "Fishes of the sea, I turn to you, and to you I bear the glad news of God, for men are deaf or will not listen." It is no doubt an addition by those who could not perceive the force of this biting satire, and to give point to the story, as the true one escaped them, that it is said the fishes came in shoals to the surface to hear the saint discourse.

Another story is to this effect:—He was once arguing with a heretic at Toulouse, who said, "I will not believe in the presence of Jesus Christ in the Eucharist, unless my mule leaves his stable to adore it." Three days after, S. Antony was leaving the church bearing the Blessed Sacrament to a dying man, when, as he descended the steps before the church door, the mule of the heretic fell

S. ANTHONY OF PADUA.

The Miracle of the Host. From a Miniature in a MS. "Hours of Anne of Brittany," Fifteenth Century, in the Bib. Nat., Paris. [June 13.

on its knees before the Host. The mule had broken its halter and escaped from the stable.

This incident has caused the mule to be regarded as an emblem of the Saint, and appears in representations of S. Antony, kneeling at his side. But perhaps the Saint is most generally represented with the infant Jesus in his arms.

S. Antony is invoked for the recovery of things that have been lost, and by travellers. He is patron of Flemish men, and of the city of Padua.

S. Antony of Padua. The self-mutilation inflicted by one of his penitents (after Cahier)

June 14.

S. Elijah, *Prophet at Samaria, 9th cent, B.C.*
S. Marcian, *M.B. of Syracuse, 3rd cent.*
SS. Ruffinus and Valerius, *MM. at Soissons, circ.* A.D. 297.
S. Mark, *B. of Lucera, in Italy, circ.* A.D. 328.
S. Basil the Great, *B. of Cæsarea, in Cappadocia,* A.D. 379.
S. Aldate, *B. of Gloucester, circ.* A.D. 500.
S. Docmael, *H. in Pembrook, 5th cent.*
S. Methodius, *Patr. of Constantinople,* A.D. 847.
Ven. Richard, *Ab. of Verdun,* A.D. 1046.

SS. RUFFINUS AND VALERIUS, MM.

(CIRC. A.D. 297.)

[Roman and Gallican Martyrologies. But at Soissons on July 15th. Hrabanus, Ado, &c. Authority:—The Acts, ancient, and confirmed or quoted by Flodoard in his Hist. Eccl. Remensis (d. 966.)]

IN the persecution of Diocletian and Maximian, Rictiovarus, of infamous memory, was prefect of Gaul, and he carried out the edicts of the emperors with ferocious zeal. Ruffinus and Valerius were officers whose duty it was to provide corn for the palace at Vidola, the modern Bazoches, on the Vesle, near Braine. Rictiovarus, after leaving Fismes, where he had put S. Macra to death (June 11th), came to the palace at Vidola, where he learned that the two commissariat officers were Christians. They at once fled, and hid in a cave, but were pursued, tracked, and discovered. Rictiovarus ordered them to be hung on the little horse, and beaten with leaded whips. They were not cast off till their bodies were a mass of wounds and bruises, and only a faint breathing indicated that they were still alive. They were taken back to prison, and in the night, lo! an angel stood before them, holding a crown of dazzling brightness,

like unto emerald, in either hand, and saying, "Be of good cheer, valiant soldiers of Jesus Christ. A little more of battle, and then these crowns are yours."

In the morning the two martyrs were brought before Rictiovarus again, and he ordered them to execution with the sword by the side of the Roman road, on the banks of the river. The castle of Bazoches is supposed to stand on the site of the martyrdom.

S. MARK, B. OF LUCERA

(ABOUT A.D. 328.)

[Venerated at Bojano, Beneventum, Lucera. Authority:—The life written in the 11th cent.]

S. MARK OF LUCERA was the son of a rich Christian of Æcana, in Apulia. On the death of his father he was ordained priest. Scandal having arisen from the circumstance of two young girls living in his house to minister to him, the Bishop of Lucera sent his two deacons, Vincent and Aristotle, to Æcanea, to summon the priest Mark before him. Mark invited the deacons into his house, to refresh themselves after their journey, but Aristotle refused to break bread with him till his character was cleared of the stain cast upon it. After Vincent and Mark had dined, they set off for Lucera, Aristotle accompanying them. But the want of food made Aristotle faint, and at length he sank down, unable to proceed. Not far off, on the edge of a wood, was a fawn feeding. Mark called her, and the fawn bounded to his side. He led her to Aristotle, and bade him refresh himself with the milk from her full udder. Aristotle did so, and revived. On his arrival at Lucera Mark went to John the bishop, who received him coldly; but bade him remain and pray with him. And at mid-

night Mark raised his head and said, "Hark! I hear celestial voices." Then the bishop listened, but could hear nothing. So Mark said, "Let us pray on," and presently the bishop heard singing, far off, like a great choir chanting in some distant church, wafted upon his ear; the music rose and fell, like waves of the sea.

These wonders, and the evidence of his innocence produced by Mark, satisfied the bishop that the priest had been blackened by slanderous tongues, and he let him depart with his blessing. On the death of John, the Christians of Lucera chose the same Mark to be their bishop, and he ruled the see till he was aged seventy, when he died in the odour of sanctity.

S. BASIL THE GREAT, B.D.

(A.D. 379.)

[June 14th, the day of his ordination, is that observed in the West in honour of S. Basil. Ado, Usuardus, and Modern Roman Martyrology. The Greeks observe the festival on January 1st. Authorities:—An Encomium on S. Basil by S. Ephraem Syrus, whilst S. Basil was still alive, S. Gregory Nyssen, S. Gregory Nazianzen, S. Basil's own writings, and a life by S. Amphilochius. Also mention by Socrates, Sozomen, Theodoret, &c.]

S. BASIL was a native of Cappadocian Cæsarea. He was an hereditary Christian. His grandfather had retired during the Diocletian persecution to a mountain wilderness in Pontus. His father was a man of estimation as a lawyer, possessed considerable property, and was remarkable for his personal beauty. His mother, in person and character, was worthy of her husband. The son of such parents received the best education that could be obtained for a Christian youth, at Cæsarea, at Constantinople, then at Athens, where, in the year 355, he met, in the same

school, Julian, afterwards the apostate emperor, and Gregory Nazianzen, son of Gregory, Bishop of Nazianzus, whose life we have already given (May 9th.)

He contracted at Athens with his young countryman Gregory that indissoluble friendship, austere and impassioned, which fills so fine a page in the history of Christian affections and literature. "It was," writes Gregory, "one soul which had two bodies. Eloquence, the thing in the world which excites the greatest desire, inspired us with an equal ardour, but without raising any jealousy between us; we lived in each other. We knew only two paths, the first and most beloved, that which led towards the church and its doctors; the other, less exalted, which conducted us to the school and our masters."[1] Excited by the emulation which was born of that tender intimacy, Basil drank deeply at the fountains of profane knowledge and philosophy. From these he drew enough of noble pride to refuse all the worldly dignities offered him.

But his sister Macrina (July 19th), who, despite her rare beauty, remained a virgin, in consequence of the death of her betrothed, soon initiated him into a still higher and more disinterested philosophy. He quitted the schools to travel in search of the saints and monks; he lived with them in Egypt, in Palestine, and in Syria; he recognized the ideal of his soul, which was enamoured at once of intellect and piety, in these men, who seemed to him to be sojourners on earth, but citizens of heaven. He made up his mind to live as they did; and having returned to his own country, he retired at the age of twenty-six into his paternal domain, which was situated in Pontus. He found a beautiful spot among the mountains. "Quiet," said he, "is the first step to sanctification;" and there he

[1] S. Greg. Nazianz., Orat. 43.

settled with some companions, forming by degrees a rule for cœnobitic labours and devotions, which became a pattern for all subsequent monasticism in the East. They met for prayer, not only, according to the ancient Christian usage, in the night before dawn, and at dawn, and in the evening, but at the third, sixth, and ninth hours, and at the beginning of night.[1]

The place chosen for this retreat has been already described (S. Gregory Nazianzen, May 9th), it was a savage spot, barred by forests from intrusion, situated at the foot of a mountain, environed by deep valleys, and a rapid river, which fell foaming over a precipice. In this cherished retreat he could cultivate at ease that taste for the study of God's grandeur and perfection in the works of nature, which inspired him with his famous discourse on the Six Days of Creation. And there, seeing in the distance the Euxine Sea, he was naturally led to connect the various aspects and thousand sounds of the sea with those of a human crowd, which he believed himself to have left for ever, and that contemplation dictated to him a passage too fine not to be quoted. "The sea offers us a lovely spectacle when its surface is bright, or when, rippling gently under the wind, it is tinted dark blue and green; when, without beating violently upon the shore, it surrounds the earth, and caresses her with its wild embraces. . . Thou art beautiful, O sea! because in thy vast bosom thou receivest all the rivers, and remainest within thy shores without ever overleaping them. Thou art beautiful because the clouds rise from thee. Thou art beautiful with thy isles scattered on thy surface, because thou art a highway of commerce to distant countries,—because, instead of separating them, thou unitest the

[1] They did not observe Prime, which was introduced afterwards in the monastic communities of S. Jerome at Bethlehem. They said Psalm xc. (A.V. xci.) at the last office, which was the original form of the Western Compline.

VISION OF S. BASIL.

The Martyr of Cæsarea, S. Mercury, sent from Heaven by Jesus Christ to pierce the Emperor Julian the Apostate. After a Greek Painting of the Fourteenth Century.

June 14.

nations, and bearest to the merchant his wealth, and to life its resources. But if the sea is beautiful before men, and before God, how much more beautiful is that multitude, that human sea, which has its sounds and murmurs, voices of men, of women, and of children, resounding and rising up to the throne of God!"

Upon the other bank of the river Iris, the mother and sister of Basil, forgetting their nobility and wealth, prepared themselves for heaven, living on terms of complete equality with their servants and other pious virgins. He himself was followed into his retreat by the friend of his youth, by his two brothers, Gregory of Nyssa and Peter of Sebaste, and an increasing crowd of disciples. He then gave himself up entirely to austerities, to the study of sacred literature, and to the cultivation of the soil. In that rude apprenticeship he strengthened his soul for the great conflict which raised him to the first rank among the doctors of the Church.

When Julian the Apostate threatened the world with a return to that paganism which was scarcely vanquished, and far from being extirpated, S. Basil was drawn by force out of his solitude to be ordained a priest. Julian wrote him two letters, the second of them in a tone of menace, to which Basil replied, with dauntless severity, "Demons have raised thee to so proud a height, that now thou liftest thyself up against God. Once we read Holy Scripture together, and nothing then escaped thee."

The inhabitants of Cæsarea, in Cappadocia, were especially odious to Julian, for they had recently destroyed the only temple which was left standing in their city. Julian expunged Cæsarea from the catalogue of cities, imposed heavy taxes, made the clergy serve in the police force, and put to death a young man, named Eupsychius, for having taken part in the demolition.

Through the troublous times that followed, Basil was at Cæsarea working in cordial union with Eusebius the Archbishop; but this cordiality grew cold, it is said, through the jealousy of Eusebius of the splendid talents and fascinating eloquence of the priest; and Basil returned to his solitude and monastic life. But Valens, the Arian emperor, exerted all his power to crush Catholicism; and Basil, hearing of the peril, returned to Cæsarea, and was reconciled to Eusebius.

The archbishop found in him an affectionate and invaluable assistant, energetic in organizing the faithful against the heretics, supporting the weakness of some, piercing the consciences of others, healing divisions, uniting the Cappadocian Church in "loyal devotion to the Trinity." No wonder that, although second in dignity, he was the real ruler of that Church.

Towards the middle of the year 370, Eusebius died in the arms of Basil, who had nobly played the part of a good shepherd in the famine which had recently visited Cæsarea, selling his inheritance to feed the sufferers, and including Jews as well as Christians in his bounty. Basil was undoubtedly the man for the vacant see. But there was a party, chiefly among the upper classes, obstinate in dislike of Basil. They felt, no doubt, that he was too lofty in his single-mindedness to serve their purposes; and now, when the great See of Cæsarea was vacant, they opposed his election to the uttermost, alleging his weak health as a paramount objection. The opposition was happily overcome by the two Gregories of Nazianzus, father and son, and Eusebius, bishop of Samosata. The aged bishop of Nazianzus came to Cæsarea in a litter, to assist at the consecration of the new archbishop. Weak and worn as he was, he took a prominent part in the solemn ritual—the imposition of hands, the unction, the enthronement. And

thus, in June, 370, S. Basil began his nine years episcopate full of trials, anxieties, and disappointments, all to be endured under a continual pressure of bad health. The episcopate was to him a burden indeed. Yet Gregory of Nazianzus could truly say that "what he did with one hand was worth more than what another man did with the labour of both." As primate of Pontus, or as bishop of Cæsarea, he was unwearied in his apostolic labours; seeking out fit persons for holy orders, busying himself with the improvement of divine service, and in the rekindling of devotional zeal, framing, in substance at least, the liturgy that bears his name, and is still used in the Greek Church on ten days in the year; diligent as a preacher, constant in visiting the sick, the founder of a hospital which resembled a town, guarding Church discipline, rebuking clerical misconduct, winning over by a noble frankness and gentleness the bishops who had resisted his election. Such were some of his works in his own more immediate sphere of duty; but his anxiety to fulfil his ministry kept him watchful for the welfare of the whole Church.

S. Basil had much to bear at home from painful misunderstanding with a kinsman, his uncle Gregory, with his yet unconciliated suffragans; with Catholics who suspected him for his Semi-Arian connections. Looking abroad, he saw an Arian prince making war upon Catholicism; the worst form of Arianism overrunning the East; schism after schism rending the seamless robe; a coldness, then a dissension arise between the East and the West. The miseries of the time weighed down his soul. To whom under Heaven could he turn for aid and sympathy? There was yet living one man, one "great and apostolic soul," as he called him, the natural centre of unity for all the faithful, honoured both by East and West; able, if any one was, to draw them together. He turned to S. Athan-

asius. He wrote to him, and called him "the head" of Christendom, and expressed his ardent desire to see his face. Athanasius sent one of his priests to visit Basil, and on hearing of the spiteful suspicions entertained by petty minds as to his orthodoxy, Athanasius exhorted these doubters to put away their fears, and be thankful for so "glorious" a bishop.

To pope S. Damasus Basil also wrote, entreating on behalf of the suffering Easterns that far-reaching and generous kindness for which the Roman bishops had been celebrated.

During his circuit through the Asian provinces, the Emperor Valens, in 371, approached the city of Cæsarea in Cappadocia. Modestus, the violent and unscrupulous favourite of Valens, was sent before, to persuade the archbishop to submit to the religion of the emperor. Basil was inflexible.

"Know you not," said the offended officer, "that I am armed with power to make you wince?"

"What power?"

"I can order confiscation of goods, banishment, tortures, and death."

"Find out some more potent menace," was the calm reply. "He who possesses nothing can lose nothing; all you can take from me is the wretched garment that I wear, and the few books, which are my only wealth. As to exile, the earth is the Lord's. As to death, that would be a mercy, it would admit me into life, for I am dead to this world."

"Never did any man speak so boldly to Modestus," said the prefect, bewildered by the archbishop's lofty scorn. The significant answer was, "Perhaps you never before fell in with a bishop."

Modestus returned to Valens, and said, "We are beaten. This man is above our threats."

On the feast of the Epiphany, 372, the emperor arrived at Cæsarea, and attended service in the cathedral. He found the church thronged with a sea of people. The chant of the Psalms pealed forth like thunder. The archbishop stood, as was usual, behind the altar, which was between him and the people; but though his face was turned towards them, he seemed rapt and absorbed in the service. Around him stood the attendant ministers, and throughout the church all was reverence, solemnity and order. The unearthly majesty of the scene struck Valens with awe. His nerves gave way when he advanced to present his offering, and no hand was extended to receive the gift of a heretic who denied the Eternal Godhead of the Son. He would even have fallen, but for the support of one of the clergy. But the impression was not, it could not well be, lasting on such a coarse mind as that of Valens. Next day the emperor ordered that Basil should depart into banishment. But in the same night his son Valentinian, a child about six years old, was struck with fever, and the empress Dominica, conceiving that this was a judgment of heaven for the severity exercised towards Basil, implored the emperor to recall him. Basil was packing up to depart, when the messenger came to summon him to the palace. As he set foot in the house, the child's fever began to abate, and Basil assured his parents that he would recover, if they would order him to be baptized and instructed in the Catholic faith. Valens promised, but afterwards suffered an Arian prelate to baptize the child, who immediately relapsed and died. Urged again by his Arian advisers to rid the important see of Cæsarea of so dangerous an advocate of the Consubstantial as Basil, Valens ordered a decree of banishment to be drawn up against him, and brought to him to be signed. The reed he took wherewith to sign the paper

broke in his hands, he cast it aside and took another, it would not write, the point was gone. He took a third. The remembrance of the solemn scene in the Cæsarean cathedral rose before his mind's eye, and then the remembrance of his son, stricken with fever when he had before sentenced Basil to banishment. His hand trembled with fear lest this sentence should bring a doom on himself, and starting from his seat, he tore the document in half.

The letters of S. Basil describe the state of the East at this time, the expulsion of faithful pastors, the promotion of the most defiant heretics, the contempt of the Church's laws, of theology, of piety; the hard worldliness which was the prevailing tone, the bewilderment of the simple, the triumph of unbelievers. "Old men lament when they think of old times; the young are worse off, for they have not known better."

The ecclesiastical history of this time, so far as the East is concerned, might be described as the history of the sufferings of S. Basil. Seldom has any man of his personal and official eminence in the Church been so heavily burdened by the trial of opposition, misrepresentation, isolation, and seeming failure. The bishops of the coast of Pontus withdrew from his fellowship, and cabals were formed against him. S. Athanasius was dead. S. Gregory of Nazianzus, compelled by him to take the see of Sasima, which he disliked, deserted his post, and a chill fell on that warm friendship which had sprung up in youth and strengthened in maturer years. Eustathius of Sebaste, whom Basil had looked up to as a guide, had fallen from the orthodox purity of faith, and went about calumniating and reviling Basil as an innovator on the true doctrine of the Holy Spirit, because Basil insisted on the divinity and equality with the Father and the Son, of God the Holy Ghost. Eusebius of Samosata, his friend, was banished.

Basil stood alone amidst hostile suffragans. There is a mournful pathos in the great Basil's letter to those hard-judging bishops who drew aloof from him. He disclaimed all notion of being above criticism; he was willing to humble himself for any fault that could be proved against him; but he intreated them for the sake of the "One Lord, the one Faith, the one Hope," to meet him in any place that they might think best, and give him an opportunity of removing their suspicions. In this, apparently, he succeeded. He had some reason for quoting the fable of the wolf and the lamb in regard to the reckless accusations showered upon him. He was called a Sabellian, an Apollinarian, a Tritheist, a Macedonian. Finding it necessary to defend himself, Basil composed a treatise "Concerning the Holy Spirit," which he dedicated to his friend S. Amphilochius, to whom he had recently addressed three epistles on points of discipline, which became part of Eastern canon law.

The year 378 saw the recall of the Catholic exiles and the close of the Arian ascendancy. Valens put an end to the persecution when he was on the eve of the last campaign against the Goths. He was succeeded, in 378, by Gratian, one of whose first edicts was to proclaim toleration to all sects except certain whose principles were dangerous to society. S. Basil did not enjoy more than a few months of the Church's renewed peace. He died, an old man, before his time, broken by long infirmities, and disappointment of spirit, on the 1st of January, 379, saying, "Into Thy hands, O Lord, I commend my spirit." Like Moses who was bidden ascend into the mount, and behold the Promised Land and die, so was it with S. Basil, says Gregory Nazianzen. In the long struggle he had been afflicted with a murmuring people, and with open attack. The Church was now to enter into peace, but at its

threshold Basil was to lay his bones. His funeral was attended by multitudes, who thronged to touch the bier, or the fringe of his shroud and pall; even the Jews and pagans joined in the mourning. It was felt that "a prince and a great man" had been taken away; and there were probably those who believed that the noble life then closed at the age of fifty had been shortened, not only by frequent illnesses, but by the hard pressure of his brethren's injustice, and the breaking down of plans for the Church's welfare. "I seem for my sins," so he had written in 377 to Peter of Alexandria, "to be unsuccessful in everything." Yet doubtless he, whose correspondence is so rich in words of comfort for his afflicted friends, whose sympathy was so ready for those whose portion was the dreariest, was enabled to look beyond temporary failure, to be "blest in disappointment," and to know that his labour should bear fruit in God's own time.[1]

Some relics of S. Basil are said to be preserved at Bruges, brought thither in 1187.

S. Basil is represented in Greek art with long beard and moustache, and a broad high head. His personal appearance is thus described:—"S. Basil the Great was tall and upright, emaciated, of a dusky pale complexion, a straight handsome nose, arched eyebrows, a long beard, grizzled long jaw bones, slight cheeks, hollows under the temples, as is wont with those who are self-contained."

[1] Canon Bright's Church History, p. 163.

S. ALDATE, B. OF GLOUCESTER,

(ABOUT A.D. 500.)

[Of local Gloucester veneration. Also at Oxford, where Aldate is called S. Auld, on the 14th June. Authority:—Geoffry of Monmouth's British Hist. vii. 15; vii. 7. See also Rees Essay on British Saints.]

S. ALDATUS, or Eldad, was a member of the choir of S. Illtyd or Iltud, situated at Lantwit Major in South Wales. Eldad's pedigree is given thus:—Cadel Deyrullug married Guansddydd, and by her had Cynan Glodrydd, the father of Geriant, who was the father of Eldad, bishop of Gloucester, Eldol and Ysteg. Geoffry of Monmouth is the most untrustworthy of historians, but from him alone do we know anything of the events of the life of S. Eldad.

In the meeting on Salisbury plain between the Saxons and Britons for the ratification of a treaty, Hengest suddenly exclaimed, "Nemet oure Sexes!" (Take your swords)! when the Saxons suddenly drew long daggers from under their cloaks, and fell on the British nobles, and massacred them to the number of four-hundred-and-sixty. S. Eldad buried the slain at Amesbury. Eldol, earl of Gloucester, defending himself with a stake, escaped, and placed himself at the head of the Britons. A poem, the Gododin, by the bard Aneurin, is supposed by some to relate to this act of treachery by Hengest and his Saxons. The Saxon Chronicle does not mention the massacre of Salisbury plain, nor even mention Emrys.[1]

At a subsequent battle between Emrys (Aurelius Ambrosius) and Hengest, Eldol, earl of Gloucester, dragged Hengest out of a body of his troops by the frontal of his helmet. "Then he called a council of his principal officers to deliberate what was to be done with

[1] It mentions however a battle at Old Sarum between the Saxons and Britons in 552. Malmesbury tells the story of the massacre, whence he drew his information it is impossible to say.

Hengest. There was present at the assembly Eldad, Bishop of Gloucester, and brother of Eldol, a prelate of great wisdom and piety. As soon as he beheld Hengest standing in the king's presence, he demanded silence, and said, 'Though all should be unanimous for setting him at liberty, yet would I hew him to pieces. The prophet Samuel is my warrant, who, when he had Agag, king of Amalek, in his power, hewed him in pieces, saying, As thy sword hath made women childless, so shall thy mother be childless among women. Do therefore the same to Hengest, who is a second Agag.' Accordingly Eldol took his sword, and drew him out of the city, and then cut off his head. But Aurelius (Emrys), who showed moderation in all his conduct, commanded him to be buried, and a heap of earth to be raised over his body, according to the custom of those pagans."

The date of S. Aldate is not easy to fix. Some place him in the 5th, and some in the 6th cent. On the back of the episcopal throne at Gloucester is the inscription "S. Aldatus, Episcopus, A.D. 490," and that is about his probable date.

S. METHODIUS, PATR. OF CONSTANTINOPLE.

(A.D. 847.)

[Greek Menæa and Roman Martyrology. The commemoration of S. Methodius was instituted by his immediate successor in the see of Constantinople. Authority:—A life in Greek, apparently by a contemporary, and mention by the Greek historians of the later empire, Cedrenus, Scylitza, Zonaras; also Theophanes in his life of S. Nicephorus, and a contemporary writer in his life of Nicolas of the Studium, &c.]

S. METHODIUS was born at Syracuse, in Sicily; forsaking the world, he retired to the island of Chios, where he erected a monastery; but on the breaking out of persecu-

tion under the Iconoclastic emperor, Leo the Armenian, he escaped to Rome, where he remained till the "tyranny was overpast." On the death of Leo, the pope sent Methodius to Michael the Stammerer to require him to restore Nicephorus to the patriarchal throne, whence he had been banished by Leo. But Michael the Stammerer was as ferocious a persecutor as his predecessor on the throne, and he seized Methodius and shut him up in a dark, horrible cave, narrow like a tomb cut in the rock, and thrust in two thieves to keep him company. One of these thieves died in confinement, and his corpse was left to putrefy in the cramped prison with the two living men. The patience and sweetness of the monk won upon the other robber, and when he was given permission to leave, he refused to desert Methodius. In this gloomy and noisome hole Methodius spent nine years, and was only released on the accession of the orthodox empress Theodora. When he was drawn out of the cave, his appearance was scarcely human, he was shrivelled to the bone, bleached in the darkness, his head bald, and his rags clotted with filth.

Theophilus, the husband of Theodora, again attacked the orthodox. Methodius was brought before the emperor and sharply rebuked by him for so persistently opposing the destruction of images. "Sire!" said the dauntless confessor, "be consistent. If we are to have the images of Christ overthrown, then down with the images of the emperors also." Theophilus in a fury ordered the monk's back to be bared on the spot, and lashed with thongs of leather, till he fainted in a pool of blood. He was then thrown into a dungeon of the palace, but was liberated by some of the orthodox party during the night. His jaw had been broken by the blows.

On the death of Theophilus in 842, Theodora became

regent for her son Michael III. and placed Methodius in the patriarchal chair of Constantinople, the intrusive patriarch John Lecomante having been expelled.[1] The saint mounted the throne, humble as a monk, and wearing a bandage round his face, to sustain his broken jaw, a living monument of the violence of the persecutors, and of his confessorship of the orthodox faith. He instituted an annual feast of thanksgiving for the restoration of tranquility, and the triumph of the truth, called the Festival of Orthodoxy. Having filled the see four years, he died of dropsy on June 14th, 846.

[1] See life of S. Nicephorus, March 13th, for details.

S. Methodius.

SS. VITUS, MODESTUS, AND CRESCENTIA. After Cahier. June 15.

June 15.

SS. Vitus, Modestus, and Crescentia, *MM. at Rome, circ.* A.D. 303.
S. Dulas, *M. at Zephyrium in Cilicia, 4th cent.*
S. Orsisius, *Ab. of Tabenna in Egypt, circ.* A.D. 380.
S. Vougas, *B. in Brittany, 6th cent.*
S. Landelin, *Ab. of Crespin in Belgium, 7th cent*
S. Eadburga, *V. at Winchester, circ.* A.D. 960.
S. Bernard of Menthon, *Archdeac. of Aosta,* A.D. 1008.
B. Germaine Cousin, *V. at Pibrac, near Toulouse,* A.D. 1601.
B. Gregory Louis Barbadigo, *C. at Venice,* A.D. 1697.

SS. VITUS, MODESTUS, AND CRESCENTIA, MM.

(ABOUT A.D. 303.)

[Roman Martyrology. Usuardus, Ado, Hrabanus, &c. Authority:—The Acts, certainly not older than the 6th cent. They are fabulous, contradict history, and have the appearance of being a poor attempt at a religious romance, probably founded on fact, and made out of a jumble of two saints of the name of Vitus, one who suffered in Sicily, the other in Rome. Guerin and Giry, with unruffled composure, assert what they must have known was false. "The life of these glorious martyrs is drawn from an ancient MS. *worthy of belief.*"]

IT is impossible to distinguish truth from fable in the legend of S. Vitus, and this is the more difficult from the legend being perhaps made up to the acts of two distinct saints of the same name. But the outline of the story may be briefly summed up thus. Vitus was the child of a Sicilian, named Hylas, who sent him to school to a teacher named Modestus, a Christian, who taught the boy the true faith, and had him baptized without his father's knowledge. On the breaking out of persecution, Vitus was denounced to the governor as a Christian; the prefect ordered him to be flogged, and then gave him back to his father, who tried blandishments to move him to renounce the faith he had

adopted. Then fearing that the boy would yield, his master Modestus and his nurse Crescentia, also a Christian, carried the boy away with them by boat to Italy, where they were all martyred. It is probable that the Vitus martyred at Rome was quite another person than the Vitus of Sicily, and that the latter really suffered in his native island.[1]

Relics at Corbey in Saxony, and at Prague.

S. DULAS, M.

(BEGINNING OF 4TH CENT.)

[Greek Menæa. Roman Martyrology, inserted by Baronius. Authority:—The trustworthy Acts.]

TATIANUS DULAS was a Christian living at Zephyrinum in Cilicia, who was apprehended by the local magistrate, and reserved to be tried by Maximus, the prefect of Cilicia, when he came that way. On the arrival of Maximus in one of his circuits, the Christian was brought from prison. His cloak was removed, and he was placed chained before the prefect.

Maximus said, "Come, in few words tell me thy name."

"I am a servant of Christ."

"I asked thy plain common name," said the prefect.

Dulas answered, "I am called Tatian properly, but have been nicknamed by folks Dulas, and a servant I am—the servant of Christ."

"Thou hast not been called upon to feel the terror of

[1] The story is as dull in its extravagant details as it is abhorrent to historical truth. At Rome Vitus was brought before Diocletian, who was not emperor of the West, but of the East; Maximian ruled in the West; Vitus cures of possession the son of Diocletian. As it happens, it is well known that Diocletian had no son.

judgment, I perceive. Now tell me thy nation and parentage."

The Christian prisoner answered, "I am a Cilician, of the village of Prætoris, of honourable family, and from a boy, a Christian."

"If of honourable birth," said Maximus, "thou wilt readily obey the will of the unconquered emperors, and adore the gods; thou wilt then acquire honour from their imperial highnesses."

"Your honours are not for me. Keep them for those who know not God."

Maximus ordered him to be beaten with rods. Then Dulas exclaimed, "I thank Thee, O Christ, that I am thought worthy to confess Thy Name!"

"What can thy Christ profit thee?" asked the prefect. "Dost thou feel nothing yet, man?"

Dulas replied, "The apostle Paul said, No man is crowned, unless he strive lawfully."

"And so thou reckonest on a crown in exchange for this beating?" said Maximus.

"This day I am striving with thy brother, the devil," replied Dulas grimly. "And victorious over Satan, I shall be crowned in heaven."

"How canst thou be such a fool as to put confidence in a man who was crucified?" asked the magistrate impatiently.

"That crucified Man," answered Dulas, "is the living God. Do not then trust in thy stocks and stones."

"What, rascal!" exclaimed Maximus, "the great god Apollo, is he a stone?"

"Apollo a god!" said Dulas, "who ran with money in his hand after Daphne, to buy her love! What sort of a god do you call that? Verily the stories of your poets about the gods are laughable enough. And the hussy spat in his face, and said, 'I hold you very cheap, Apollo!'"

"Turn the fellow over and beat him on the belly," said the governor. Then the secretary (cornicularius), Athanasius, said to him, "For pity's sake obey the prefect. Thy bowels are exposed." "Away, devil's councillor and servant. Hie to fair Daphne, and bid her be more yielding, or that poor god Apollo will have died broken hearted."

"Bring the gridiron and set fire under, that we may teach this fellow not to blaspheme the great gods," said Maximus angrily.

Then Dulas said, as they were laying him over the glowing charcoal, "Thy god Apollo sends thee his thanks from hell, where there has been prepared an inextinguishable fire. He thanks thee for having qualified thyself to keep him company for everlasting in that flame. Soon I shall have the laugh on my side."

After Dulas had been severely scorched, Maximus ordered him back to prison, with a heavy image of Hercules attached to his neck. Next day he was brought before the governor again, and as he began again to mock at the gods, Maximus ordered red-hot coals to be placed on his head, and pepper to be put up his nostrils.

"Shall I tell thee something more about thy goddesses," asked the martyr. "There is a rare story about three of them going unclothed before Paris, a shepherd lad, to decide which of them was the prettiest."

"Strike him on the mouth," cried Maximus. Then the governor ordered the meat that had been offered in sacrifice to be brought and forced into the mouth of Dulas. "You may scour your idol altar, and pour the scourings down my throat, but ye will not thereby injure and pervert Christ's servant," said the dauntless confessor. "Ha! ha!" exclaimed the prefect; "see, our man has eaten of the meat offered to the gods!"

"That cannot hurt me, execrable governor; for the meats are forced on me. I am ready to die for my faith."

Then Maximus ordered him to be hung up by the wrists, and his body to be torn with iron rakes. When his flesh had been rent, so that his cheeks hung in ribbons, and his bowels were exposed, the prefect ordered him to be removed, and taken with him to Tarsus, whither he was bound that same day. But Dulas died on the road, a few miles out of Zephyrium. When the prefect was told that he was dead he said, "Throw him into the ditch." A sheep-dog found the body, and stood over it howling. The fellow dog started off to its master, a shepherd, who was pasturing sheep at some distance, and plucked at his coat, and by signs indicated that it desired him to follow. The shepherd let his dog lead him, and it brought him to the body. He told what he had seen, and it was noised in the city. So the Christians came out and carried off the body, and buried it.

S. VOUGAS, B.

(6TH CENT.)

[Gallican Martyrologies. Venerated in Brittany. Authority:—A late life founded on popular tradition.]

S. VOUGAS, or Vie, is venerated especially at Treguenec, in Brittany, where his relics is said to have been preserved. He is thought to have been an Irish bishop who mounted a stone, and sailed across the sea on it; a tradition which has sprung up from the fact of a rock off the coast being called the Ship, from a fancied resemblance to one; and then, in course of time, it was supposed to be S. Vie's ship.

S. LANDELIN, AB.

(A.D. 686.)

[Roman, Belgian, and Gallican Martyrologies. Authority:—An ancient life of uncertain date; also the life of S. Authbert, written by S. Fulbert.]

LANDELIN was born of noble Frank parents, in the reign of Dagobert, between Bapaume and Cambrai, in a village called Vaux. His education was confided to S. Autbert, who endeavoured to instil the maxims of religion into the heart of the youth. But carried away by his youthful passions, and the example of his family, he left the bishop, and lived a wild and dissolute life. The sudden death of a comrade startled him, and he went to S. Autbert, and begged to be admitted as his disciple in the monastic life. S. Autbert sent him into the solitude of Lambach, there to bewail his past sins, and learn to discipline his body. He was afterwards much sought as a guide to souls, and he founded the monastery of Lobes, then those of Aune and of Waster. He judged himself unworthy to rule these monasteries, and gave them over to the guidance of his disciples, Ursmar and Odo; then, accompanied by S. Adeline and S. Domitian, he penetrated into the vast forest which stretched between Mons and Valenciennes, and choosing a spot, where afterwards rose the abbey of Crespin, built cabins of boughs. Gradually his retreat became known, and disciples assembled around him. He issued from his solitude at intervals to preach to the villagers around, and to instruct them in the truths of the Christian faith.

S. BERNARD OF MENTHON, ARCHD.

(A.D. 1008.)

[Roman Martyrology. Venerated especially in the dioceses of Sion and Aosta, and also at Novara. Authority:—A life written by a contemporary, Richard, his successor in the archdeaconry of Aosta.]

THE history of S. Bernard is a remarkable one, and even romantic in the earlier part of it. His father, Richard de Menthon, and his mother, Bernoline de Doingt, having no other child but Bernard to inherit the family estates and the château of Menthon, on the Lake of Annecy, where Bernard was born in 923, were naturally anxious that he should marry, and had planned a match with an heiress of the neighbourhood, of considerable accomplishments, with which object Bernard was recalled from his studies in Paris. Unhappily the charms and the fortune of the fair Marguerite de Miolans were lost on him, as well as all the appeals of his parents to the sole prop of their house, for, unknown to them, he had formed the resolution of entering the sacred ministry of the Church, in which his preceptor, Germain, had greatly aided. Suspicions were entertained of his tutor, who was dismissed; Bernard was carried to the castle of Miolans, and all parties but one were in joyful anticipation of the happy event, which was to unite the two houses.

The night before the wedding Bernard retired to his chamber, prayed for the intercession of his patron, S. Nicolas of Myra, who enlightened him by the appearance of a supernatural illumination, and, thus encouraged, he left a note on his table addressed to his parents, and escaped through the window. Putting the Graian Alps between himself and the castle of Miolans, he fled to Aosta, where he was received by the venerable Archdeacon Pierre de la Val d'Isère; became in due time priest, and at length, on

the death of his patron, worthily succeeded him in the archdeaconry. His career was one of distinguished zeal, piety, and usefulness; the bishop of Aosta associated him with himself in the labours of the diocese, and his efforts were especially successful in the new field of establishing schools and colleges. As Aosta lies at the foot of the two passes of the Pennine and Graian Alps—now called after him the Great and Little S. Bernard—he became at an early period cognizant of the dangers and loss of life to which travellers were exposed, as well from natural perils as from the swarms of banditti who infested them, the Great S. Bernard especially; and the great object to which he directed his energies was to tame these wild savages, convert them by his preaching, and establish by the site of the old pagan temple at the summit of the pass, a Christian church, and a house of refuge for travellers. His labours were eminently successful; he founded the convent, over which he presided for forty years, and the fame of the Apostle of the Alps spread far and wide.

Amongst others who were drawn there by the reputation of his sanctity and wisdom, there one day arrived two venerable strangers, to entreat his assistance and advice, in their search for a long-lost son. They told with much emotion, how he had been loved and cherished, how he had grown up all their hearts had desired, and how brightly the future seemed to smile on all their hopes for him. An alliance with a maiden, as good as she was fair, was their crowning wish. The bride waited at the altar, but the bridegroom had fled; a few lines only were found which he had left, but giving no clue to his place of refuge. Since that day they had mourned him for many long years, and all their efforts to discover him had been fruitless; now they were on the verge of the grave, and their only hope and prayer was, that God would once

more permit them to see their son before they died. The archdeacon, without betraying his emotion, consoled them with the hope that, as God had inspired so extraordinary a resolution in their son, so he might see good to bring him to them again, at a moment when they least expected; and then, leaving them, withdrew to calm his own beating heart in private devotion. Some mysterious resemblance to their lost son had been traced by them in the features of the archdeacon, but the idea as they discussed it was abandoned as impossible, when their chamber was once more entered, and this time with the consolation not of hope, but of reality. The Apostle of the Alps threw himself on the neck of his bewildered parents, with the words, "I am your son Bernard!" After some days of interchange of affection, they bade him farewell, and returned to the castle of Menthon, to spend the remaining days of their life, blessing God, like Simeon of old, that they had seen the object of their long desires; and, concludes the chronicler, "Happy parents! doubtless in the hours of immortality, you now possess that son whom you so long mourned in this land of exile, restored to you in an eternity of happiness, where separations and afflictions are no more."

Bernard's last journey was to Rome, to obtain the papal sanction to his foundation of convents of regular canons on the two mounts of S. Bernard. On returning, he died at Novara, at the age of eighty-five, in June, 1008. The skull and an arm of the saint are preserved under an altar in the convent chapel on the Great S. Bernard, the rest of his body is at Novara.

In art he is represented holding a blazing heart.

B. GERMAINE COUSIN, V.

(A.D. 1601.)

[Modern Gallican Martyrologies. Beatified by Pius IX., May 7th, 1854.]

THE Blessed Germaine Cousin was born at Pibrac, near Toulouse, about the year 1579. Her father was a poor labourer. The child was scrofulous; this disorder had crippled her hand and scarred her neck. Her mother died in her infancy, and her father married again. The step-mother took an aversion to the poor little girl, and treated her with great harshness. Germaine was sent to guard sheep, as much to keep her out of the house and from her step-mother, as for any other reason; and a shepherdess she remained till she died.

In the solitude of the pastures to which she drove her sheep, she found peace, and time and place for prayer. She was ignorant of much, but not of the science of the Cross. Her father's affection was wholly devoted to his children by the second wife, and the poor little shepherdess would have felt utterly desolate, had she not discovered the rich treasury of the love of God, "When my father and my mother forsake me, the Lord taketh me up." She assisted every day at mass. When the bell rang in the church tower, Germaine would place her crook, distaff, and spindle on the ground and say, "Fear nothing, little flock, remain here, and no harm can befall you," and then make her way to the church, and on her return rarely find that the sheep had strayed far. Her devotion to the Blessed Sacrament was so vehement, that when the bell rang, it was as though a thousand cords drew her to the foot of the altar, and she could not snap them. She confessed and communicated every Sunday. Sometimes the children of Pibrac on a spring or summer day came to the forest fringe where she fed her sheep, and then the simple and

unlettered peasant girl gathered the little ones around her, and taught them what she knew of the truths of religion.

To reach the church she had to cross a stream. Once it was boiling like a torrent, and some folks of Pibrac said, "Germaine will not come to church to-day." But they were mistaken, she boldly plunged through the brown foaming stream.

Her heart was full of compassion for those who suffered, for she had known little else save suffering, neglect, and poverty from childhood. If she could collect a little money, it was given to the needy. She denied herself food that she might share it with the hungry. This irritated her father and step-mother, and they accused her of taking their bread to give to the poor. She denied it, saying that she gave only what she had stinted herself in. One winter's day, when the ground was covered with snow, the step-mother saw Germaine go out with something in her apron. Thinking it was bread, she caught up a stick and ran after her. Two persons of Pibrac were in the way, and seeing the woman rushing after the girl, hastened to interfere, and asked the step-mother the occasion of her anger. "She steals the bread of the house to give away!" exclaimed the woman, pointing at the girl with the stick; "I will prove it you," and rushing upon Germaine she plucked her apron down. Bunches of flowers of rich colour and rare perfume fell on the snow. From that time Germaine was treated with some respect. Her father forbade his wife to maltreat her, and even showed the poor girl some return in tenderness. But God had proved and perfected His child in the school of adversity, and now He called her to Himself, when she was aged twenty-two.

On the night of her death, two monks were walking to Pibrac, overtaken by the darkness they had lost their way, and were obliged to spend the night under the trees of the

forest. At midnight a blaze of light filled the forest, and they saw a train of maidens dressed in white go toward the hovel of Laurence Cousin. Presently they returned. But there was one more in their number, and she was crowned with spring flowers. Next morning the monks learned that during the night Germaine Cousin had died. She was buried in the church at Pibrac, where her body now lies enshrined. A pilgrimage is made to Pibrac on June 15th, every year.

The shepherd girl is represented with distaff and spindle, and a sheep at her side, sometimes with roses in her apron.

S. Bernard of Menthon. See p. 213.

June 16.

SS. Ferreolus, *P.M.*, and Ferrutio, *D.M. at Besançon, circ.* A.D. 212.
SS. Cyriacus and Julitta, *MM. at Tarsus, circ.* A.D. 304.
S. Similian, *B. of Nantes, 4th cent.*
SS. Aureus, *B.M.*, and Justina, *V.M.*, and Others, *MM. at Mainz*, A.D. 451.
S. Tycho, *B. of Amathontium in Cyprus, 5th cent.*
SS. Bertald and Amandus, *H.H. at Rheims, 6th cent.*
S. Aurelian, *B. of Arles*, A.D. 551.
SS. Maurus, *P.*, and Felix, *C., at Spoleto, 6th cent.*
SS. Cunigundis, Mechtundis and Christiana, *VV. at Eycksel, near Constance.*
S. Benno, *B. of Meissen*, A.D. 1106.
S. Lutgard, *V. at Awieries in Belgium*, A.D. 1246.
S. John Francis Regis, *S.J. at La Louvex, in France*, A.D. 1640.

SS. CYRIAC AND JULITTA, MM.

(ABOUT A.D. 304.)

[All Latin Martyrologies, but nearly all wrong about the locality of the martyrdom, putting the two saints down as having suffered at Antioch. The Latin martyrologists were misled by the apocryphal Acts of SS. Cyriac and Julitta, which had been condemned as fabulous by Pope Gelasius. In the Roman Breviary of 1479 SS. Cyriac and Julitta were inserted on June 15th; in that of 1522, three lessons were introduced from the apocryphal Acts, but were expunged from the next edition, and the festival itself was abolished by Pius V. Gregory XIII. restored the commemoration, but placed it on June 16th, the day in the ancient Martyrologies, with a brief account of the martyrs from the more authentic Acts. By the Greeks and Russians on July 15th. Also the Armenians, Nestorians and the Abyssinians on Jan. 20th. The account of SS. Cyriac and Julitta which is alone trustworthy is contained in a letter from Theodore, Bishop of Iconium, to Bishop Zeno, about A.D. 520. The reason of Theodore writing it was in order to correct the fables which were in circulation relative to the martyrs. He got much of his information from an old man who belonged to the same family as the saints, and from the tradition of the Church of Iconium.]

THE persecution of Diocletian raged in the province of Lycaonia. Julitta, a widow lady of Iconium, escaped with her little boy, named Cyriac,[1] aged three, and two maid-servants, to Seleucia, but

[1] Commonly called in France S. Cyr. In England S. Cyres or Cyrus.

finding that Alexander, the governor of Seleucia, was executing the edicts of the emperors with great rigour, she left Seleucia and went to Tarsus in Cilicia. But Alexander, the governor, happened to arrive in Tarsus at the same time, heard of the strange Christian lady who had just taken up her residence there, and ordered her to be arrested. The servants fled and concealed themselves, but Julitta was brought before the governor with her little boy running at her side. Alexander demanded her name, quality, and country, but to all his questions she answered, "I am a Christian." Then Alexander ordered the usual tortures to be applied, the rack and the scourge; and to keep the child quiet, he took him on his knee, and began to fondle him. But the little Cyriac seeing his mother stripped and stretched on the rack and beaten, screamed and struggled to get to her. In vain did Alexander attempt to divert the child's attention. The boy turned and slapped him on the face and cried, "I am a Christian also." Then the governor, in a sudden burst of passion, flung the boy from him down the marble steps of his throne, and the child's skull was broken, and the steps stained with his blood. Julitta thanked God that her child had been found worthy to win the crown of martyrdom, and this tended further to exasperate the judge, who ordered her head to be struck off, and the body of the child to be thrown where the carcases of malefactors were usually cast.

The two maids, who had remained in concealment, privately buried the bodies of both the martyrs in a field near the city, and on the accession of Constantine, revealed the place.

Relying on the apocryphal Acts as an authority, and ignorant that they had been condemned as spurious by Pope S. Gelasius, S. Ambrose, bishop of Auxerre, sought and

found the relics of S. Cyriac at Antioch, where the saint never had been, and translated them to Auxerre, whence fragments have been distributed to a great number of places; but we cannot regard them as genuine.

SS. AUREUS, B.M., AND JUSTINA, V.M.

(A.D. 451.)

[Inserted in the Mainz Kalendar in the 15th cent., now in the Modern Roman Martyrology. Authority:—Sigehard the monk, in 1298. On what authority Sigehard relied we do not know.]

S. AUREUS, bishop of Mainz, his deacon Justin, and his sister Justina, are said to have been killed by the Arian Huns. The relics have been translated to Heilgenstadt.

SS. MAURUS, P., AND FELIX, C.

(6TH CENT.)

[Venerated in the diocese of Spoleto. Authority:—A life given by Ughellus from the archives of the Church of Spoleto,]

S. MAURUS was a priest of Cæsarea in Palestine, who, feeling a great desire to visit Rome, left his wife Euphrosyne, at home, but took with him his infant son Felix, and the child's nurse. Having visited Rome, he settled down at a place now called San Felice, between Teramo and Narni, where S. Maurus built a habitation for himself, the child and the nurse. He is said by popular tradition to have killed a monstrous serpent that infested the neighbourhood with his stonemason's hammer, as he was building the house. S. Felix, his son, is believed also to have raised a dead person to life. The bodies of the three repose at S. Felice.

S. BENNO, B. OF MEISSEN.

(A.D. 1106.)

[Roman and Benedictine Martyrologies. Venerated at Munich as patron. Authority:—A life by Jerome Emser, based on contemporary historians,]

S. BENNO was born at Hildesheim, and was the son of Frederick, Count of Bultenburg, near Goslar. The eldest son, Christopher, succeeded to the family title and estates, the second, Benno, was destined for the Church, and was given to Bernward, bishop of Hildesheim, to be educated, The old bishop brought up the little boy with the greatest care, and a beautiful love grew up between them. When Bernward, worn out with years, lay on his death bed, he called the boy to him, took his little hands in his own, kissed them, and said, "You see, my son, that my days are at an end, and now I desire to give thee my last advice. Cleave to Wiger your teacher, and listen to his instruction, set your heart on God, and flee from the contagion of sin." Benno did not leave the old bishop till he died, ministering to him like a tender nurse, and when Bernward breathed his last, the boy was inconsolable. In after years he became a monk at Hildesheim, and on the death of the abbot, he was elected to fill his room by a party of the monks, the others choosing one named Sigebert. Benno held the abbacy for three months, and then surrendered it into the hands of Sigebert. He was brought to Goslar by the Emperor Henry III., who founded there a chapter of canons, and made master of the canons. There he remained seventeen years, and made the acquaintance of Anno, one of the canons, who was given the archiepiscopal see of Cologne. Anno conceived a warm attachment for Benno, and when he had constituted himself regent, by the violent abduction of the young prince

Henry IV., from his mother, he gave Benno the bishopric of Meissen, and Benno was consecrated to it at Magdeburg.

The see was one which needed an apostle to fill it. It was on the borders of the Sclavonic and Wendish peoples, who were constantly bursting into Saxony and ravaging it with fire and sword. They were for the most part heathens, adoring Swantovit and Zernebok. S. Benno laboured amongst them with zeal, and his preaching and holy example were the means of bringing great numbers into the fold of the true Church. Nor did he neglect his own diocese and cathedral. He found that through the laxity of his predecessors the public recitation of the offices in the church had been abandoned. He at once introduced musical intonation and chants from Hildesheim, so that the musical use of the church of Meissen was the same in after years as that of Hildeshiem. He found that a shameless trafic in spiritualities had corroded the life of his church. He used all his authority to prevent the sale of the benefices, and in his efforts was supported by the Pope Gregory VII., who had fulminated his bull against simony (May 25th.)

In the miserable wars between the Saxons and the Emperor Henry IV., Benno, as might naturally be expected of a Saxon Count and a Saxon Bishop, sided with the Saxon nobles against the emperor. Henry held his imperial court at Goslar. The Saxons he treated with the utmost scorn. The country people in the vicinity were oppressed with taxes and enforced labour, and the dislike wherewith the Saxons were viewed by the monarch, ere long became as unbearable to them as his licentious habits. The Saxon chiefs broke into the territories of Adalbert, archbishop of Bremen, the favourite adviser of the king, and the Sclaves burst into Saxony, at the first signal of

dissension in the empire. Finally the Saxon chiefs revolted, and the Saxon bishops threw in their lot with them, and a civil war ensued. The Saxons were defeated at Langensalza, and Henry expelled Benno from his see, though the Bishop of Meissen does not seem to have taken an active part against him. His exile was not for long, and was spent in preaching to the Sclaves and Wends. He was re-instated in his see, and not long after was summoned to Worms to a council convened by Henry IV., in opposition to Pope Gregory VII. The council had the temerity to depose the pope. Benno escaped from Worms and hastened to Rome, where he was warmly received by the pope. The story goes that, perceiving the crisis of affairs, before he left Meissen, he bade two of the canons throw the keys of the minster into the Elbe directly they heard that the king was excommunicated. The sentence was proclaimed at Rome, as has been related elsewhere (May 25, p. 369) whereupon the keys were flung into the Elbe. When Henry's power crumbled away under the sentence of the pope, Benno returned to Germany, and on reaching Miessen, a fish was caught in the Elbe and brought to him, and the keys hung to its gills.

Another pretty and popular story of S. Benno is that he was one evening walking in the fields near Meissen meditating and praying, but was disturbed by the frogs. Then he bade them be silent, and they obeyed. But he had not gone far before his conscience smote him. He repeated to himself the verse, "Benedicite cete et omnia quis moventur in aquis Domino. O ye whales and all that move in the waters, bless ye the Lord." Then, full of shame, thinking that, may be, the praises of the poor frogs might be as acceptable to the Creator as his own, he returned to the marsh, and said, "O frogs, sing on to the Lord your song of thanksgiving!"

Nothing further of importance that calls for mention occurred in the life of S. Benno.

His relics have been translated to Munich and are preserved in the collegiate church of S. Mary.

He is represented with the fish and the keys, or with frogs at his feet.

S. JOHN FRANCIS REGIS, C., S.J.

(A.D. 1640.)

[Roman Martyrology. Beatified by Clement XI. in 1716, and canonized by Clement XII. in 1737. Authority:—A life by the Père Daubenton.]

John Francis Regis was born on the 31st of January, in the year 1597, at Font-couverte, in the diocese of Narbonne. He was a grave pious child, with the fear of God ever before his eyes. In 1616, when he was aged nineteen, he entered on his noviciate in the Jesuit College at Toulouse, and his saintliness was manifest to all his fellow students. In 1618 he was sent to Cahors, and in the following year to Tournon, where he was commissioned to preach a mission in the adjacent village of Audance. His success was remarkable, and a general amelioration of morals was the result. There he established for the first time a confraternity of the Blessed Sacrament, and drew up the rules for it himself. In 1625 he was sent to teach literature in the city of Le Puy. In 1628 he was sent to Toulouse to study theology. Every night he was wont to steal softly to the chapel, and fling himself before the Blessed Sacrament in long prayer and rapture of devotion. The superior was told of the conduct of Regis. "Trouble not the communion of that angelic soul with God," was his answer.

Regis was ordained priest in 1630. Shortly after, the plague broke out in Toulouse, and he devoted himself to the sick with absolute self-forgetfulness.

The affairs of his family having required his presence at Font-couverte, he obtained leave of absence, and went to his native place. There he occupied himself with instructing the children, preaching, and hearing confessions. His brothers were much offended at the manner in which he placed himself at the service of the poor, begging for them, carrying food or fuel on his back to the hovels of the necessitous, and on one occasion he was hooted at by the soldiers. His success at Font-couverte in converting the impenitent, and arousing the careless, determined his superiors to destine him entirely to the work of missions. In the summer he evangelized the towns, in the winter the villages. His style was extremely simple. An eloquent and renowned preacher having heard him, said, "All our oratorical efforts are thrown away! The simple words of that man convert souls, our eloquence tickles ears."

Though persons of all ranks crowded to hear him, and to make their confessions to him, he always preferred an audience of poor people, and to become the director of the simple and unlettered. His confessional was so thronged, that sometimes he had not time to leave it for his meals. "I cannot remember my dinner when I am ministering to these poor wounded souls," he said once when remonstrated with. He established at Toulouse some houses of refuge for sinful women, under the supervision of nuns; and afterwards another at Le Puy. His apostolic career lasted ten years, during which he had made religion flourish again in Montpellier, the Lavonaye, the Vivarais, and in Le Puy and all Velay. Irreligion and dissolution of morals was very great at

Sommières, the capital of Lavonaye. A mission of S. John Francis there was crowned with fruit so surpassing his expectations that he wrote to his superior a letter expressing his thankfulness to God for the transformation which had taken place. He founded there also a confraternity of the Blessed Sacrament. In the Vivarais, a province devastated by Calvinism, he laboured for three years, and reaped an abundant harvest of souls. The churches were re-built, converts were made, and the Catholics were stimulated to become models of virtue. Amongst his conversions one of the most remarkable was a wealthy lady of rank at Usez, who had been a prominent and active fomentor of heresy. When she saw the saint and heard him speak, her rebellious will yielded, the Holy Spirit broke down the hard crust which Calvinism had formed over all her better and holier feelings, and she placed herself in his hands, meek and zealous, to be taught the truth as it is in Jesus.

Another of his conversions was the Count of La Mothe, who was so filled with zeal that he called the saint to Cheylard, which was for the most part Calvinist, to labour for the restoration of the lost sheep to the fold of Christ. There Regis preached and taught with his usual success. He did not confine his efforts to the town, but traversed the mountains to seek out and convert the peasants who had been ensnared by heresy. Often he lost his way, and was obliged to sleep in the forests. His indefatigable energy his devotion, kindled the fire of faith throughout the district. One day he was leaving the church exhausted with his labours, when he found a group of travel-worn peasants at the gate. "Oh, father! we have walked all night, we have come twelve leagues to hear you, and now we are too late!"

"No, my children," said Regis, his eyes filling with tears; "come with me." He returned to the church, preached to them a moving sermon, heard their confessions, gave each advice, and sent them away rejoicing

One day he was giving a mission at S. Agreve. A crowd of peasants surrounded him begging him to give them further instructions. "I cannot, my children. I have promised to hold a mission to-morrow at S. André. I must go there at once." "Then, father, we will follow you."

Father Clement, a Jesuit of Tournon, was on his journey through the mountains. Suddenly he saw from a height, in the distance, a black swarm of people coming along the road. He halted, and heard a burst of hymnody rise from the crowd. The father, much surprised, asked what all this meant. "It is the saint followed by the inhabitants of whole villages who cannot leave him," was the reply. Father Clement pushed on his road so as not to be involved in the crowd, but found himself entangled in another crowd pressing along the road from another direction. "What is the meaning of this?" "We are going out to meet the saint." He hastened on to S. André, where he was to sleep the night. The little town was in excitement, there was a crowd about the doors of the church. "We are waiting to hear the saint," said they. Then Father Clement thought how of old the people followed Jesus from every quarter, and he wondered and rejoiced that such zeal to hear the word of God should be revived in his days. "Regis, in explaining the Christian verities," said the Count de la Mothe, "spoke with a lucidity and simplicity which carried his meaning into the understanding of the most stupid, and with a logical clearness which convinced the most obstinate, and withal with a divine

unction which made everyone love him. His holy life gave efficacy to his discourses. The mere sight of him touched hearts." The last three years of his life were spent in missions through the Velay. In the summer he preached in Le Puy, the capital; in the winter, when the peasants were not engaged abroad on their farms, he visited the villages. Such multitudes thronged to hear him at Le Puy, that seats were secured three hours before the sermon. His catechizings were attended by five thousand persons.

The Pere Mangeon relates: "The catechizings of Regis were touching and eloquent, and delivered with an inspired rather than a natural or acquired eloquence. The Pere Jean Filleau, provincial, although he had to leave on the morrow, required to be conducted by me to the church where Regis was giving his catechizings. It was half-past twelve, and I told him that I doubted if we should find room. 'Never mind that,' he answered, 'I must once more look on that dense throng of people which so gladdened my eyes yesterday.' We got into the church, and I found a place for him where he could stand, but not without great difficulty. He listened standing for an hour. He cried, and was so touched that he said to me as we came away, 'If that father were preaching forty leagues from here, I would walk to hear him. That man is full of God and the love of Jesus Christ; I do not know his equal.'"

Regis died on a mission, like a soldier at his post. He was to hold a mission at Louvesc, a little mountain village. He left Le Puy to reach it on the 22nd of December, 1640, in fiercely cold, snowy weather, by miserable roads. On his way he had to sleep a night in a barn, and was attacked with pleurisy. He pushed on next day, in great pain, and forgetful of himself, as

usual, began his mission. Christmas Eve and Christmas Day he did not leave the confessional except to say mass and preach. On the morrow he preached thrice, and on his way back to the confessional fainted on the church floor. On the 30th of December he received the last sacraments, and raising his eyes and hands to heaven, said, "Jesus Christ, my Saviour, I recommend my soul to Thee," and died. Throughout the mountains a wail arose, "The saint is dead!"

His body was laid at Louvesc; it was saved during the Revolution, and is there still.

June 17.

SS. NICANDER AND MARCIAN, *MM. at Atino, in Italy*, A.D. 304.
S. MONTANUS, *M. at Terracina, in Italy.*
SS. QUIRIACUS, BLASTUS, AND OTHERS, *MM. at Rome.*
SS. MANUEL, SABIEL, AND ISMAEL, *MM. at Constantinople*, A.D. 362.
S. JOSEPH, *H. in Egypt, middle of 4th cent.*
S. PIOR, *H. in Egypt, end of 4th cent.*
S. BESSARION, *Ab. in Egypt, 5th cent.*
S. HYPATIUS, *Ab. in Bithynia, circ.* A.D. 452.
S. AVITUS, *Ab. of Micy, or S. Mesmin*, A.D. 530.
S. AVITUS, *H. at Sarlat, near Perigueux*, A.D. 570.
S. HERVÉ, *H. in Brittany, circ.* A.D. 575.
S. HYMERIUS, *B. of Aurelia, in Italy, 6th cent.*
S. GUNDULF, *B. at Bourges, about 6th cent.*
S. VEROL, *I. at Marcenay, near Langres, 6th cent.*
S. ALENA, *V.M. at Forst, in Belgium, circ.* A.D. 640.
S. BOTULPH, *Ab. at Boston, England*, A.D. 655.
S. MOLING, *B. of Ferns, in Ireland*, A.D. 697.
S. ROMUALD, *Ab. at Ratisbon*, A.D. 1001.
S. RAYNER, *C. at Pisa*, A.D. 1160.
SS. TARASIA, *Q.W.*, AND SANCIA, *V. at Lorvano, in Portugal*, A.D. 1229 *and* 1250.

SS. NICANDER AND MARCIAN, MM.

(A.D. 304.)

[By the Greeks on June 8th; Roman Martyrology on June 17th. Authority:—The ancient Acts, which are perfectly trustworthy; they exist both in Latin and Greek.]

SAINTS NICANDER and Marcian were two soldiers living at Atina, who were arrested in the third persecution, and brought before the governor, Maximus, who had endeavoured to persuade them to sacrifice to the idols. Daria, the wife of Nicander, was present, and fearing lest her husband should yield, cried out to him, "My lord, do not sacrifice to the dumb idols. Look up into heaven, and think what is laid up for thee there!"

"Blockhead (O malum caput)!" exclaimed the prefect, "why dost thou desire the death of thy husband?"

"That he may live to God," was her prompt reply.

"No, no," said the magistrate; "I know the real reason is that you are on the look-out for a second husband."

"If that be thy notion," answered Daria, "slay me instead of my husband."

"That would not be just," said Maximus; "however, I will have thee kept in durance."

When Daria was led away, the prefect said, "Pay no heed to the idle talk of that woman. Take three days to think the matter over, and be not so mad as to force me to sentence thee to death."

"The time is past. I have had three days to consider before I was brought before thee, and I am resolved on my safety."

"The gods be praised!" exclaimed Maximus, with a sigh of relief.

"Stay," said Nicander, "I am misunderstood. I seek salvation by my God, not of thy idols."

Leuco, the assessor of the prefect, said, "It seems to me that thou hast chosen death."

Nicander replied, "Nay, I have chosen eternal life. Do with my body what pleaseth thee; I tell thee for once and all, I am a Christian."

Then the governor turned to the brother of Nicander, and said, "What sayest thou, Marcian?"

"I say the same as my brother Nicander."

"Then let both be taken to prison," said the governor.

And when twenty days had elapsed, the brave Christians were brought forth, and led before the magistrate. The prefect said, "Now you have had time to consider; obey the emperor, or I must condemn you to death."

Marcian answered, "By the safety of the emperor! We fear not thy torments, but press towards the prize which God has prepared for them that love Him. Despatch us speedily, that our eyes may look upon the Crucified whom thou blasphemest."

"It is not I who persecute you," said the prefect; "you do not oppose me, but the emperor, and I am forced to execute his mandates."

Then he sorrowfully gave the sentence that they should be executed, saying, "Go with joy whither ye desire, and may all your hopes be fulfilled."

Then the martyrs raised their voices and said, "Peace be to thee, kind prefect!" and they were led away, praising God.

But the wife of Marcian followed with his little son in her arms, crying after him, "Why didst thou bid me have no fears for thy future, when I came to thee in prison?"

Marcian, steeling himself against his emotion, answered her, "Do not come near me."

But she ran, distracted with grief, dragged him back by the cloak, and cried, as she laid the little boy at his feet, "Husband! if you have no pity for me, look on that poor child, that little darling! Do not make me a widow and him an orphan by your obstinacy."

Marcian implored the bystanders to remove her, "I pray you," said he, "separate us, that my martyrdom may be accomplished."

A Christian named Zoticus took his hand, and said, "Good sir, be courageous, and fight the good fight out, and win thy crown."

Marcian answered, "Let go my hand, and take that of my wife, and hold her back, and comfort her, or pick up the babe at my feet, and put it in her arms,

and keep her away till all is over. She must not see me die."

Then the martyr took his little child in his arms, and looking up to heaven, blessed it, saying, "Lord God Almighty, take this child into thy special care."

With great difficulty the poor woman was removed. This was a keener trial to Marcian, doubtless, than the final pang of death.

Daria, on the other hand, followed Nicander, to encourage him. And when they had reached the place of execution, the executioner blind-folded the martyrs and with his sword smote off their heads.

And at night the Christians of Venafrum took the body of S. Nicander, and embalmed it, and buried it near their city, and the Christians of Atina did likewise with the body of S. Marcian; and their bodies repose in these two cities to this day.

SS. MANUEL, SABIEL, AND ISMAEL, MM.

(A.D. 362.)

[Greek Menæa and Menology, and Roman Martyrology. Authority:—The Ancient Greek Acts, when written is not very clear. They are probably based on the records of the notaries who took down the words used at the trial and the sentence. That Julian should have executed ambassadors is more than improbable, and this almost wholly discredits the Acts.]

THE king of Persia sent three Christian young men named Manuel, Sabiel, and Ismael, sons of a favourite Magian, to Julian the Apostate, with a letter, shortly before the great Persian war broke out, in which Julian lost his life. They were received with courtesy by Julian, and he bade them attend him in his course through Bithynia. At Chalcedon the arrival of the

emperor was the signal for a great Pagan demonstration When the three Persian ambassadors saw the stream of people flowing into the temple, they beat their breasts with grief. The chamberlain of the king, an Indian, invited them to enter and assist at the sacrifice, but they indignantly refused. Julian was greatly exasperated at their conduct, when it was reported to him, and ordered their execution, and that their bodies should be burnt. When the Persian king heard of the death of his ambassadors he was highly incensed, and this was one of the causes of the war breaking out which terminated fatally to Julian.

S. PIOR, H.

(END OF 4TH CENT.)

[Greek Menæa. Authority :—Palladius, in his Lives of the Fathers of the Desert, and S. Ammonius (d. circ. 365), in a letter on his visit to SS. Pachomius and Theodore.]

S. PIOR was a disciple of the great abbot Anthony. He was once sent by the abbot to his sister, who was very anxious to see him. He went to her house, knocked at her door, and she received him with great joy and affection. But he kept his eyes shut, and said, "Take thy fill of looking at me," and then he hied back to his cell in the desert. This he did that solitaries might learn not to allow themselves to be entangled with the world through visits to or from their relatives.

Once at a conference he came in with a sack of sand on his back, and a little sand in a basket before him. "We are too fond of flinging our own faults behind our backs, that we may fix all our attention on the foibles and failings of others," said he.

S. BESSARION, AB.

(5TH CENT.)

[Greek Menæa on Nov. 29th, June 17th, Feb. 20th, and June 6th. Roman Martyrology on June 17th. Authority :—Palladius in his "Historia Lausiaca," and the Lives of the Fathers of the Desert.]

BESSARION was a monk from his youth. He early sought the desert, but instead of dwelling in a hut or a cave like other anchorites, he rambled from place to place without a fixed dwelling. All his possessions consisted in a tunic, a cloak, and a book of the Gospels. One day he found a dead beggar, and he clothed the body in his tunic and buried it. Not long after he lighted on a naked man, he gave him his cloak, and then he had nothing save his book of the Gospels. The Irenarch, happening to see him in the desert naked, said, "Bessarion, who has despoiled you of your clothes?" "This Book," answered the hermit, showing him the Gospels. Then the Irenarch clothed him and sent him away. A few days after he sold the book to redeem a poor man who had fallen into difficulties, and was about to be sold as a slave.

After a while many assembled under his direction, and he became their abbot. One Sunday the priest at the altar bade one of the brethren go out of the church, because he was a sinner. "I also am a sinner," said the abbot, and he rose and went forth.

S. AVITUS, AB.

(A.D. 530.)

[Martyrologies of Bede, Jerome, Ado, Usuardus, &c. Roman and Gallican Martyrologies. Authority :—A life by a contemporary.]

S. Avitus was the son of poor hard-working parents. He entered the monastery of Ménat in Auvergne, on the river Sioule, where he was much despised on account of his rustic birth and manners. But in time he overcame the prejudice wherewith he was regarded, and was appointed cellarer. In the same monastery was S. Carilef, and he contracted a warm attachment for him. These two determined to leave their monastery and live in retirement somewhere else. Therefore, one night, after S. Avitus had put the abbot to bed, he attached the cellar keys to the abbot's girdle, and ran away with his friend. When the bell for matins rang, the abbot rose, and put out his hand for his belt, when he heard the jingle of the keys, and found to his surprise that they were attached to his belt. He at once divined what had happened, and the cell of Avitus being found vacant, the two monks were sought through the neighbourhood, but could not be found. In the meantime they had escaped north, crossed the Loire, and made their way to Miscy, where S. Maximin was abbot. This saint received them, and they stayed some time in his monastery. Avitus was made steward, and his prudence, virtue, and business habits, made every one respect him. But he wearied of the life, finding that his time was taken up with attending to the temporal affairs of the monastery, and he and Carilef again ran away, and finding a solitary place in a wood, built themselves a wattled hut, and lived there.

Not many days after, S. Maximin died, and the monks

elected Avitus to be their abbot. Search was made for him, and he was at last found, and sorrowfully brought back to the abbey to be its chief. A few days of rule were enough for S. Avitus, and he ran away again with S. Carilef and another monk named Lætus, and they penetrated into the vast forest which spread over the county of Le Perche. There they found some ruins of an old Roman city or palace, and took up their abode among the crumbling walls.

The forest of oaks was a resort of two swineherds, who led their swine under the trees to eat the acorns. One of the swineherds was dumb. On a certain evening the two men having penetrated further than usual into the forest were benighted, and they kindled torches to give themselves light, as they drove their herd home. But a storm having risen, their torches were extinguished, and they lost their way. After long wandering they saw a light twinkling between the tree boles, and made their way towards it. They found the cell of the hermits, and S. Avitus not only re-lighted their torches for them and showed them the way out of the forest, but also made the sign of the cross on the lips of the dumb man, and gave him power of speech. The swineherds told what they had seen, and soon the country people streamed to the cell from all sides; monks placed themselves under the direction of S. Avitus, and king Childebert erected and endowed a monastery there.

Carilef could not endure being amongst many, and he sadly bade farewell to his friend, and went forth into the wilds with one companion to seek a refuge from the world under the greenwood trees. And after some days he came back to Avitus and said, "I hung up my hood against a tree, at the spot where I was digging, and when I came back, hot from my work, I found that a tom-tit

had laid her tiny egg in my hood. So I left it hanging there, and have come to tell thee." Then Avitus bade him be of good cheer, and go and dwell where the tom-tit had made her nest.

Avitus is said to have remonstrated vehemently with Clodomir for his treatment of Sigismund, king of Burgundy (May 1st), and to have endeavoured fruitlessly to save the lives of the wife and children of that prince. When he saw that Clodomir was resolved to put them to death, he assured him that in the very next battle he fought he would fall miserably.

S. HERVÉ, H.

(ABOUT A.D. 575.)

[Gallican Martyrologies. Venerated especially in Brittany. Authorities:—A life by Albert le Grand, founded on popular ballads and traditions, and the fragments of these Breton ballads in De la Villemarqué, "La legende Celtique."]

THE Frank kings were wont to assemble bards about them in their courts, and these, not only of their own race, but also of other nations. At the court of Childebert was a young British bard named Hyvarnion, surnamed the Ystwd-vech, "the little Sage," so called when at school from his acquirements. He had been a pupil of S. Cadoc, and it is related that the master, to prove his pupil, held with him a dispute on the moral virtues. S. Cadoc named eighteen as the chief that could adorn a man, and bade Hyvarnion complete the list.

"He," said the scholar, "holds the pre-eminence in virtue who is strong in tribulation and trial, who is patient in suffering, energetic in execution, modest in glory and prosperity, humble in his conduct, persevering

in good action, steadfast in labour, and in overcoming difficulties, greedy of instruction, generous in word, in deed and thought, a peace-maker in strife, courteous in his manner and affable in his house, intelligent among his neighbours, pure in mind and body, just in word and deed, strict in his moral life, and above all, kind to the poor and the afflicted."

"Thine is the prize," exclaimed S. Cadoc. "Thou hast said better than I." "Nay, master," answered the Ystwd-vech, "not so. I sought to surpass thee. Thou hast made proof of humility, thine is the palm."[1]

Hyvarnion is thought to have spent the four years between 513 and 517 at the court of Childebert, king of the Franks, and then a longing came over him to return to his own land. So he left, with the permission of the king, and went into Brittany there to take boat and come over to Britain. And he lodged with the chief (Kon-mor) who governed Brittany in the name of Childebert. Now one day he was out hunting with the chief, when, as he was riding through the wood, he heard a sweet girl's voice singing. He stayed his horse, and listened, and as he listened his heart grew tender, and he longed to see her who sang so sweetly, and brushing apart the green oak leaves, he came out into a sunny glade where a fair young girl was stooping at the brink of a spring gathering herbs. The Breton peasants at the present day sing a ballad of this meeting They say that her song was "I am a poor iris growing by the water side, but they call me the little queen." Then Hyvarnion went up to her and said, "I greet thee, little queen of the spring, how white thou art, and how sweetly thou singest! and now tell me what flowers thou gatherest?"

[1] Myvyrian Archæology, iii. p. 47.

"I am not plucking flowers, these are simples. This herb drives away sadness, that one banishes blindness, and I look for the herb of life that drives away death."

"Little queen, give me thy simples."

"Sir! I give them only to my bridegroom."

"Then let me be thy bridegroom, and give me in token the herb that makes glad the eyes."

Then the chief came up, and Hyvarnion told that he loved the little maiden of the fountain, and a great wedding was held, and in the love of his fair young bride, Hyvarnion forgot his love of Britain.

After three years of marriage, Rivanon, the wife of Hyvarnion, bore him a son, who was blind. It was their first bitterness, and they called him Huerve or Hervé, bitterness. The babe cried mournfully in its cradle, and could only be comforted with song, so that his mother sang to him night and day, and thus he grew up to love music and poetry above everything except God. When the child was two years old, his father died. Rivanon was an orphan when Hyvarnion married her, and now she was left friendless, and suffered great distress. As the child grew up, he grieved at her sorrow, and went round the country singing and begging, guided by a white dog, which he held by a string. "That heart must have been hard," says a Breton ballad, "which was not moved at the sight of the little blind boy, seven years old, led by his white dog, singing, as he shivered with cold, exposed to wind and rain, with no shoes on his bare feet, and his teeth chattering with cold."

The Bretons to this day sing a "Song of souls," which is attributed by them to the blind Hervè, and which he is said to have composed by his father's grave on All Saints' Eve. On his way home, after having composed

this song, cold and weary, his feet slid on the wet soil, and he fell and broke his front teeth, so that he came to his mother with his mouth bleeding.

And when seven years had elasped, and Hervé was fourteen, he said to his mother, "My mother, for many years have I gone round the country begging, and I have got but little, for hearts are hard and times are bad. My mother, I would go into some solitary place, where I could hear nothing save songs, save hymns of praise to God." Then Rivanon did not oppose her son's will, but retired herself among some holy women who lived in seclusion, and Hervé went, guided by his white dog into the forest, to seek an uncle named Gorfoed who had gone into the green wood to be a hermit.

It was sunrise when he arrived at his uncle's door, and the dog barked at it; then Gorfoed opened, and saw the blind boy bathed in the light of the new morning, the sun tipping his golden hair like a crown of light, and he blessed him and admitted him into his cell. Like so many of the hermits of his period and race, Gorfoed held a school in his cell, and instructed great numbers of boys from the neighbourhood. Hervé soon outstripped the rest in his knowledge.

After seven years spent in the school of his uncle, he felt a desire to see his mother again, and Gorfoed accompanied him to her; he was only in time to receive her benediction before she died. On the death of his mother, Hervé returned to the cell of his uncle; but now Gorfoed informed him that he was desirous of more complete solitude in which to prepare for his end, and he committed his scholars to the care of Hervé. Under the blind master the school retained its character. A crowd of children left it every evening, "as noisy as a swarm of bees issuing from a hollow oak," says a Breton

poem. Hervé taught them music, poetry, gave them maxims in verse, and religious and moral aphorisms. Only three of these aphorisms have been handed down to our own day.

"Better instruct a child than collect riches," "The idle child treasures up misery for its grey hairs," and "He who obeys not the rudder will obey the reef."

The Breton peasantry however have preserved a song of his, entitled Kentel ar Vugale, or, "The Children's Lesson," which, if his originally, has certainly undergone some changes in the mouths of the people.

"Draw near, little children, listen to a new lesson I have prepared for you; study to learn it. When you wake up in your bed, offer your hearts to the good God, make the sign of the cross and say with faith, and hope, and love, 'My God, I give Thee my heart, my body and my soul. Make me a good man, or let me die early.' When you see a crow fly, think of the devil, black and evil. When you see a dove fly, think of your angel, gentle and white. Think of God who from heaven observes you, as the sun, and as the sun makes the wild roses bloom on the mountains. In the evening, before going to bed, say your prayers, that a white angel may come from heaven and watch you till the dawn. This, dear children, is the true way to live as Christians. Practise my song, and you will lead holy lives."

But afterwards Hervé went eastward, and built a monastery, and thence he travelled about Brittany teaching and singing, whilst he accompanied himself on the harp. But now he was not led by the white dog, but by a little girl, Kristine, his niece, who had been reared by his mother Rivanon, and who sought protection from her uncle on the death of her protectress. She led him gaily when he went from place to place, and

for her accommodation a cottage was built by the brethren of wattled broom near the church, under a clump of willows by a pool. It was a little hive-like home, says a Breton poem, and thence she issued as a little bee every Saturday to flit among the flowers and gather posies for the adornment of the altar; for to her was entrusted the decoration of the church and the care of the altar linen. And like the humming of a bee among the flowers were the songs of the little girl as she picked them. As she arranged them in the church she sang still, and the old blind man loved to creep to the church door and put in his head and listen. Then she would cry out, "Uncle, I see you!" and he would draw his head back and disappear as though he had been caught doing what he ought not.

At this time Brittany was troubled by being under the authority of an officer appointed by the king of the Franks, who treated the people with great harshness, and ground them down with taxes. A council of Armorican bishops was assembled at Run-brea, a wild rock-strewn heath, to excommunicate the oppressor. Hervé was invited to be present. One of the bishops complained when all was assembled that they were kept waiting for that "blind vagabond."

A moment after, Hervé arrived, barefoot, in an old goat-skin, with his staff, led by the fairy child. Hearing the insulting words of the bishop, Hervé turned his sightless eyes towards him and said mildly, "My brother, why do you reproach me for my blindness? God may deprive you of sight as He has deprived me. It is His will that I am blind and that you see."

Suddenly, we are told, a cloud came over the haughty bishop's eyes, and he became blind. But at the prayer of Hervé his sight was restored.

When it was decided to excommunicate the chief, each of the bishops and abbots present held a lighted taper, and Hervé was bidden pronounce the sentence. He mounted a rock and uttered the ban of excommunication. The seven bishops present said thrice "Amen," and all trampled out the flames of their candles.

But now the time of the old man's departure was at hand. The last scene is thus related in a Breton poem:— "The saint said to the little Kristine, 'Tina, my dear niece, make my bed ready, but make it not as is wont; make it on the hard earth, before the altar, at the feet of Jesus my Saviour. Place a stone for my bolster, and strew my bed with ashes. When the black angel comes to fetch me, let him find me lying on ashes. My strength is exhausted, my heart grows weak, my end is nigh.' Then little Kristine began to cry, 'My uncle, if your heart grows weak, mine faints. My uncle, if you love me, ask of God one favour, that I may follow you without delay, as the boat follows the ship.' 'God is master, Tina, my niece, my sister. God sows the grain, and reaps it when it is ripe.'" The saint lived three days longer. Surrounded by bishops and abbots and his disciples, he breathed forth his holy soul into the hands of his Creator. And at the same moment little Kristine threw her arms around his feet, bowed her head upon them and died; and so "the boat followed the ship" to the port.

Before the Revolution a silver jewelled shrine contained the relics of S. Hervé. This was seized and melted down, and the bones were scattered, but the cradle in which he was rocked as a babe, which was watered by his mother's tears, and over which so many lullabys were sung, is preserved in the church of Lanhuavarn.

In art S. Hervé is represented with a wolf leading him. According to the story a wolf killed his white dog, and was obliged by the saint to take its place as his guide, but probably this story has risen from the representations of the dog being mistaken for a wolf. He is sometimes to be seen imposing silence on the frogs; this is symbolical. "The frogs" is the name by which the early Breton Christians designated the pagan bards; and an ancient poem called the "Dialogue of the Frogs and the Child" exists, which is controversial between a Christian and some Druids.

S. ALENA, V.M.

(ABOUT A.D. 640.)

[Belgian and Gallican Martyrologies. The festival of S. Alena is celebrated on the Sunday before Midsummer-day; it is entered in Martyrologies variously on June 17th, 18th, and 19th. Authority:—A Latin life founded on popular tradition.]

ALENA, the daughter of the lord of Dilbeck in the 7th century, was converted to Christianity by hearing her father's account of Christian ceremonies which he had witnessed. A priest having built an oratory in a neighbouring forest, at the spot now called Vorst or La Forêt, near Brussels, she went to him to receive instruction, but secretly, for fear of her father. She was baptized, and afterwards went at midnight through the wilderness of trees, to the little chapel to hear matins and assist at mass, returning to her father's castle before daybreak. When her father discovered her proceedings he was furious, and sent servants to prevent her from going to the chapel. She evaded the watch placed on her in her home, and escaped into the forest, where she

fell into the hands of some rough men, who, in their violent efforts to detain her, broke her arm, and so injured her in the struggle that she died.

Then frightened at what they had done, in having gone beyond their orders, the men escaped. The priest, perhaps hearing the cries, came to the spot and found the unfortunate girl. He was unable to restore life, and she was buried near his chapel.[1]

At the close of the 12th century, the place where her body lay is said to have been discovered by revelation, and her bones were dug up and placed in the crypt of the church of S. Denis at Forêt. They are exhibited to the faithful on her festival. A filbert tree is also shown in a walled enclosure adjoining the church, and the story about it is that Alena one day thrust her staff into the ground at the chapel door, and left it there. On the morrow it had budded and rooted itself, and it grew up a stately filbert.

S. BOTULPH, AB.

(A.D. 655.)

[Roman, Benedictine, and Anglican Martyrologies,[2] also Schleswig Breviary, Scandinavian runic Kalendar. Authorities:—Mention by John of Brompton, Matthew of Westminster, Anglo-Saxon Chronicle, &c. Also a life of very unequal value. It consists of a fragment written by some one who received information from the disciples of S. Botulph. To this a writer after 972 added a part of his own to supply the deficiency. But his addition is characterized by gross inaccuracy. He makes the Saxons before the invasion of Britain to have been Christians, and to have sent their sons into monasteries! He also makes S. Adulph, bishop of Utrecht, and the brother of S. Botulph, appointed to that see by the king. If he means King Pepin, the father of Charlemagne, he is wrong, for Pepin had no authority in that part, which was governed by the

[1] The popular tradition has exaggerated the story of the broken arm, and relates that the soldiers pulled her arm off, when an angel took it up and carried it to the chapel, and deposited it on the altar.

[2] York, but not Sarum Kalendar.

heathen Radbod, Duke of Frisia. Moreover, that see was not founded till 696, by S. Willibrord, who died in 739. The origin of the blunder arises from the bodies of S. Botulph and S. Adulph being translated together in 972, and these two saints being venerated the same day, like S. Medard and S. Godard, they were supposed to be brothers. No bishop of the name of Adulph is known in the chronicles of the church of Utrecht. The writer may have mistaken Utrecht for Maestricht (Ultra-trajectum for Trajectum), which was founded much earlier, but no bishop of the name of Adulph occupied that see. In addition to this life of such mixed historical value is another, very short, from the Schleswig Breviary, and also a life by Folcard, abbot of Thorney in 1068.]

NOTHING authentic is known of the origin of S. Botulph. He is said to have been of Irish birth, but his name is purely Saxon. He asked Ethelmund, king of the South Saxons, and his kinsmen Ethelwerd and Ethelwold, to give him some desert spot in which he might settle as a hermit. "Then the unwearied man of God looked about him everywhere, till at last he found, by the mercy of God, such a spot, Ikanhoe, which was just the God-forsaken, devil-possessed spot he was in search of." And a dismal spot it was in the most dismal district of all England, Boston[1] in the Lincolnshire fens; it was a "hoe," a mound, covered with trees, girdled with rushes, in a vast stagnant morass, the haunt of wild fowl. There he dwelt and founded an abbey, and there he spent a life singularly barren of interesting events. He was beloved by all who came near him, on account of his humility, gentleness, and affability. He died the same year as S. Hilda, in 655. It is impossible to give more details concerning a saint of whom so little that is trustworthy or interesting is known.

[1] There is a difficulty. Ethelmund did not reign in Lincolnshire. But there was a king Ethelwold of the East Saxons. Ikanhoe is thought by some to have been in Kent, but there can be little doubt that it was Boston. S. Botulph seems to have been given a roving commission to go where he liked, and take any "inculta terra" he pleased in their domains; and it is not said that Ikanhoe was in those of Ethelmund.

S. MOLING, B. OF FERNS.

(A.D. 697.)

[Irish Martyrologies. Authorities :—A life in Latin many centuries later.]

DIRATH, bishop of Ferns, who died in 691, was succeeded by S. Moling, or Mullen, as he is commonly called, but who also obtained the name of Dayrchell. He was a native of Hykinselagh in Leinster, and his genealogy has been traced to the royal house of that province. By some accounts he was a disciple of S. Maidoc of Ferns, but if so, it must have been when he was very young, for S. Maidoc died, at latest, in 632. Having embraced the monastic life, he founded the monastery of Teghmoling, now S. Mullen's, near the Barrow, in the county of Carlow. He governed this establishment for many years, part of which he is stated to have spent at Glendalough, until he was raised to the see of Ferns in 691. In the year 693 he induced Finnacta, monarch of Ireland, to exempt the province of Leinster from the tribute of oxen with which it had been burdened for a very long period. He died on June 17th, in the year 697.

As is usual with the lives of the Irish Saints, this is clogged with many grossly absurd stories which have arisen from the love of humour and of the marvellous combined in the Irish peasantry. One story will be enough. One summer's day as S. Moling sat reading, a fly alighted on his book. Next instant a swallow swooped down and seized the fly. Immediately S. Moling's cat bounded on the bird and ate it. "Fie, puss!" said the saint, and "Fie, O bird!" then the cat threw up the swallow, and the swallow ejected the fly, and fly and bird were none the worse for their temporary imprisonment.

June 18.

SS. Leontius, Hypatius, and Theodulus, *MM. at Tripoli, in Phœnicia, circ.* A.D. 135.
SS. Marcus and Marcellinus, *MM. at Rome, circ.* A.D. 286.
SS. Potentinus, Felix, and Simplicius, *MM. at Steinfeld, 5th cent.*
S. Amandus, *B. of Bordeaux, 5th cent.*
S. Elizabeth, *V. at Schonau,* A.D. 1165.
S. Mary the Sorrowful, *M. at Folvich, in Belgium, circ.* A.D. 1290.

SS. LEONTIUS, HYPATIUS, AND THEODULUS, MM.

(ABOUT A.D. 135.)

[Roman Martyrology and Greek Menæa: also Russian Kalendar. Leontius seems to have been venerated at a very early date, for mention of him as a saint is made in the life of S. Euthymius (Jan. 22nd), and Theodoret speaks of him as one of the great saints, and numbers him with SS. Peter, Paul, Thomas, Sergius, Marcellus, Antony, and Maurice. The Acts in Greek purport to be based on earlier Acts written on lead tablets by Cyrus, the commentariensis, or jailor. They were composed certainly after the accession of Constantine, probably from the official records, and from some memorials on lead, preserved at the tomb of the saints, and supposed to have been inscribed by their jailer, but altered in style, and amplified to suit the taste of a period which was not satisfied with simple narrative, but must have it embellished with long-winded declamation, pedantic arguments, and an accumulation of tortures and marvels. There are two forms of the Acts.]

SAINT LEONTIUS was a soldier at Tripoli, in Phœnicia, who believed in Christ, and refused to sacrifice to the genius of the empire, and to the heathen gods. He converted Hypatius and Theodulus, two other officers, the former of whom he cured of fever. By order of Hadrian they were all three executed.

SS. MARCUS AND MARCELLINUS, MM.

(A.D. 286.)

[All Latin Martyrologies. Roman Martyrology. Authority:—The Acts of S. Sebastian.]

MARCUS and MARCELLINUS were twin brothers of a noble family in Rome, who had been converted and baptized in their youth and were married. Diocletian ascended the imperial throne in 284, and before he issued his edict of persecution, the Christians in the capital and elsewhere suffered from popular tumults, or the ill-will of cruel magistrates. Marcus and Marcellinus were thrown into prison, and condemned to be beheaded by Chromatius, the lieutenant of the prefect of Rome. Their friends obtained a respite of thirty days, in which they hoped to prevail on them to comply with the laws, and adore the gods of the state religion. For this purpose they were removed from prison to the house of Nicostratus, the registrar. Tranquillinus and Maria, their parents, in company with their wives and little ones, visited them, and endeavoured to shake their constancy by their tears. But S. Sebastian visited them and encouraged them. He succeeded in converting both Tranquillinus and Maria, and afterwards by loosening the tongue of Zoe, the wife of Nicostratus, converted him also, and soon afterwards Chromatius, who set the saints at liberty, and abdicating the magistracy, retired into the country. Marcus and Marcellinus were hidden by a Christian officer named Castulus, in his apartments in the palace of Diocletian, but were betrayed by a false Christian, Torquatus, and were re-taken. Fabian, who succeeded Chromatius, ordered them to be tied, and their feet to be nailed to a wooden post. The brothers bore their pains with great cheerfulness, and sang,

"Behold how good and joyful it is, brethren, to dwell together in unity." After having been thus exposed for a day, they were run through with lances. Their bodies were laid in the catacomb which has since borne their name, and are now in the church of SS. Nicolas and Praxedes at Rome, but portions at Bologna, Volterra, and Soissons.[1]

S. ELIZABETH OF SCHOENAU, V.

(A.D. 1165.)

[Modern Roman Martyrology, venerated in the dioceses of Cologne and Treves. Authority:—A life dictated in part by herself, the rest written by her brother Egbert. Also a letter written by Elizabeth to S. Hildegard concerning her visions, and her reasons for making them public, preserved by Trithemius in his Chronicle.]

THIS is the story of a visionary. Elizabeth was placed in the convent of Schönau,[2] in the diocese of Trèves, at the age of eleven, and after eleven years spent there, she was visited with extraordinary ecstasies, revelations, and prophecies. First an angel appeared to her and announced certain woes which should fall on the people unless they repented, and bade her proclaim them. And when she shrank from so doing, according to her own account written to S. Hildegard, the angel took a whip and beat her five times with it, so that her back ached for three days. Then she gave up a book in which she had written her prophecies to the abbot Hildelin. As some of her prophecies failed in their accomplishment, she was much distressed, and remonstrated with the angel, who, however, consoled her by informing her that the contrition of the people had postponed the evil

[1] For a further account see S. Sebastian (Jan. 20th); all the names in the Acts of this saint, and in relation to SS. Marcus and Marcellinus, are familiar to those who have read Cardinal Wiseman's exquisite picture of that period, "Fabiola."

[2] There is a Schönau, a monastery near Heidelberg, also a Cistercian convent of the same name in Franconia; this one is about sixteen miles from Bingen.

day. That the young nun was subject to hallucinations there can be little doubt. One day she thought she saw a little demon in a monk's dress and cowl in the corner of her cell, and when she ran screaming to the abbess, it disappeared. The abbess made her kneel down in the chapter house, and read to her the Gospel narrative of the Passion, to calm her; then Elizabeth saw the same little hideous object mouthing and grinning at her, and whenever mention was made of Judas Iscariot, it danced and writhed. His face was fiery, his tongue a flame, and his hands armed with claws. Once when she was in bed, he hopped about her menacing to beat her on the mouth with a shoe he held. Then he transformed himself into a huge black bull with a bell round his neck, and then suddenly into a black fire with black flames, out of which burst a herd of hideous goats.

Another day as she was standing in chapter, she saw him opposite her in a surplice, like a clerk, with mocking face and actions, and wherever she went, he tripped after her, affecting to mimic her movement and paces. This was too much for her, and she fainted away, and for some time could not leave her bed from exhaustion. But this was the prelude to heavenly visions, in which she saw the saints and Christ, and all the acts of the Passion, Resurrection, and Ascension, passed in review before her eyes. She has given full accounts of all particulars of these, even to the colour of the dresses of some of the actors in these events. Her visions differed in nothing from the artistic representations of those scenes common at her time, and were suggested by them. To the revelation of S. Elizabeth are due most of the details of the legend of S. Ursula, the value of which may be guessed accordingly. Her visions continued till her death in 1165, a period of thirteen years.

S. MARY THE SORROWFUL, V.M.

(A.D. 1290.)

[Belgian Martyrologies. Authority :—A life by a contemporary.]

WE have in this saint a sad instance of the miscarriage of justice, of circumstantial evidence leading to the condemnation of the wrong person. Mary was a young modest girl of Woluwe-Saint-Pierre, a village near Brussels, who had made up her mind to renounce the world. She lived in a little hut near the church of Our Lady, probably that of Stockel. She spent the day in prayer, and in asking alms. But her solitary life exposed her to dangers to which she had not given a thought. A young man, as he passed, cast eyes on her, and was inflamed with passion, for she was very beautiful, and her simplicity added a charm to her fair face. He waylaid her when she went out, and besieged her at home with his offensive attentions, and even ventured to make to her proposals of the most odious nature. She avoided him as much as she could, and gave him to understand that she abhorred the sight of him. He therefore determined to conquer her opposition through her fears, and hid a silver cup in the sack, in which she put the things she had begged, and then threatened to denounce her to the magistrate, unless she returned his affection. She calmly replied that she would fall into the hands of God, rather than into those of men. Then, taking her sack, the young man went before the magistrate, and denounced the girl for having stolen it. He also added a charge of witchcraft against her, alleging that she had cast a spell upon him, so that he could not rest night or day.

Mary ran to her parents and told them all, but they, being humble peasants, were unable to do more for her

than advise her to place her confidence in God. She was then arrested and brought before the judge, who asked her if that was her sack in which the cup had been found. She admitted it, but said that she had not put the cup into it, and did not know how it had got in.

The magistrate, not believing her, sentenced her to death, and to a death of great barbarity. She was led to the place where she had lived, and there before her execution, she obtained leave to enter the church and pray for herself, her parents, and him who had by false witness caused her death. Then she was led forth, a pit was dug, and she was cast into it. "Pray for me, Mary!" said the executioner sorrowfully, and then a great stake was driven crashing through her breast, and the earth was thrown over her. At the sound of the fall of the stake, the young man, who was present, uttered a shriek and fell to the ground in a fit. From that moment he had no rest in his conscience, he languished, grew haggard, hollow-eyed, and at last went before the magistrate and confessed his crime.

Later, her body was exhumed and laid under the altar of the church of Woluwe-Saint-Pierre. In 1363, the pope, Urban V., granted indulgences to such as should visit the chapel of Mary the Sorrowful. A chapel called the "Kapel der Elendige Marie" still exists on the place where she was executed; and her festival is celebrated annually at Woluwe, or, in French Volvich, on June 17th.

June 19.

S. Zosimus, *M. in Pisidia, circ.* A.D. 110.
SS. Gervasius and Protasius, *MM. at Milan, 2nd cent.*
SS. Gaudentius, *B.*, and Comp., *MM. at Arezzo, after* A.D. 363.
S. Zeno, *H. in Egypt, 4th cent.*
S. Innocent, *B. of Le Mans,* A.D. 542.
S. Deodatus, *B. of Nevers,* A.D. 679.
S. Ratho, *Count of Andechs in Bavaria,* A.D. 953.
S. Boniface, or Bruno, *B.M. among the Prussians,* A.D. 1008.
B. Odo, *B. of Cambrai,* A.D. 1113.
S. Juliana Falconieri, *V. at Florence,* A.D. 1341.

SS. GERVASIUS AND PROTASIUS, MM.

(2ND CENT.)

[Roman Martyrology. Authority:—An account which is falsely attributed to S. Ambrose. The account is very simple in style, and it is impossible to conjecture its date. It contains no account of the discovery of the relics by S. Ambrose in 386, so that it is probable that these Acts are earlier, and that the introduction was added later. It has been supposed that because we are told in them that the place where the bodies of the saints were laid had been forgotten, the existence of these saints must have been forgotton also, but this is by no means self-evident. It was because SS. Gervase and Protasius were regarded as the protomartyrs of Milan that such rejoicing was manifested at the discovery of their bodies.]

VITALIS, the father of the twins Gervasius and Protasius, was a man of consular rank, living at Milan, who had served in the army with distinction. He came to Ravenna with the judge Paulinus, whom he assisted in his functions. One day, a Christian physician named Ursicinus, was brought before tribunal, and was sentenced to lose his head. The place of execution was called Ad Palmas, because it was situated at the foot of a clump of old

[1] See S. Bruno, Feb. 14.

palms. When Ursicinus arrived at the spot, his courage failed, and he would have fallen from the faith, had not Vitalis, regardless of his own safety in his zeal to save his brother, exclaimed, "Ursicinus! say, having reached the palm, will you lose the crown?" Ursicinus, filled with shame, threw himself on his knees, and bade the executioner strike. For having encouraged the martyr, Vitalis was accused to Paulinus, who ordered a hole to be dug, and Vitalis to be laid in it, and stones to be heaped over him; and thus he gained his reward. His wife, Valeria, was on her way to Milan, when she was met by a party of Bacchantes celebrating the mysteries of Sylvanus. They noisily insisted on her joining in their ceremonies, and when she indignantly refused, the intoxicated pagans fell upon her, and beat her so severely, that she died three days after.

Gervasius and Protasius entered into possession of the wealth of their parents, and disposed of it in charity. At the end of ten years, the Roman general, Astasius, was on his way through Milan, to oppose the Marcomanni, when the augurs whom he consulted at Milan informed him that the gods would refuse him success unless he purged the city of certain Christians who derided their worship. Astasius at once gave orders for the arrest of the Christians, and Gervasius and Protasius were brought before him. Gervasius was beaten with leaded whips till he was dead, and then the general endeavoured to persuade his brother to sacrifice. But Protasius declared his readiness to die like his brother, and his head was struck off.

In the lapse of time, the place where the martyrs were buried was forgotten, but it was revealed to S. Ambrose in a dream, and he wrote an account of the vision and the subsequent discovery of the bones in a

letter to his sister, still extant. S. Augustine also mentions the circumstances in his "De Civitate Dei."

The bones of these two saints were carried away from Milan by the Emperor Frederick Barbarossa, and distributed amongst several churches in Germany. Some of the relics are at Soissons; some at Alt Breisach in Breisgau, but these relics have been pronounced spurious.

S. INNOCENT, B. OF LE MANS.

(A.D. 542.)

[Gallican Martyrologies. Authority:—The lections in the Le Mans Breviary.]

S. INNOCENT was a native of Le Mans; he was baptized, educated, and ordained by S. Victorius. He succeeded S. Principius in the see of Le Mans, and was a model of virtue and prudence during his long episcopate of forty-six years. He greatly loved those who led the life of retirement from the world, and rejoiced to see the wastes and wildernesses in his diocese thronged with hermits. He gave many of them places where to dwell, and he directed them in their manner of life. Many of his disciples became famous; such were SS. Carilef, Ulface, Rigomer, Constantian, Frambald and Leonard.

He died on the feast of SS. Gervase and Protasius in 542, and was buried in the church dedicated to these saints which had been built on the further bank of the Sarthe, to contain their relics, given by S. Martin of Tours to the church of Le Mans.

S. DEODATUS, B.

(A.D. 679.)

[Gallican Martyrology. Authority:—A life written by a monk of S. Dié in the 9th or 9th cent., which was afterwards amplified by the abbot of Mayenne, in the 11th cent. This life was approved by Leo IX., in 1049, and he allowed it to be read in church for lections on the festival of S. Deodatus. Deodatus in French is *Didier*, *Dié* or *Dieudonné*.]

S. DEODATUS was a member of an illustrious family of Western France. After the death of Eucherius, he was elected bishop of Nevers, about the year 655, and in the year 657 was present at the Council of Sens, where he met S. Ouen, bishop of Rouen, S. Faro of Meaux, S. Eligius of Noyon, S. Amandus of Maestricht, S. Palladius of Auxèrre, and S. Leuco of Troyes.

S. Deodatus occupied the see of Nevers only three years, and then, drawn to solitude, he resigned the see, and retired into the forest of Hagenau among the Vosges, with S. Arbogast, and lived an eremitical life with him, till S. Arbogast was elected bishop of Strasburg. Then Deodatus moved to the island of Ebersheim, where, in 661, he associated with some solitaries who had settled there to be at peace. He was chosen their superior, and as his virtue attracted many others, he founded there, with the assistance of Childeric II., king of Austrasia, the abbey of SS. Peter and Paul. Then he went away from the crowd of monks, and found a lone place at Ongiville in the diocese of Basle, where he built an hermitage, but was unable to remain there on account of that country being a prey to marauders and petty warfare. He therefore retired to the Vosges mountains, and settled in the valley called after him Val S. Didier.

In 669, as many disciples surrounded him, he built there the abbey of Jointures, so called because it was at

the point of junction of the Rothbach and the Meurthe. S. Hildulf, bishop of Trèves, had left his see and retired to Moyen-Moutier, and a warm friendship sprang up between the two men. When S. Deodatus visited S. Hildulph, the latter came out to meet him with all his monks, took his hand and led him into the church, where they prayed together, and having entered the monastery, spent the night in heavenly converse and in singing the praises of God. It was the same when S. Hildulph came to Jointures. When S. Deodatus grew very old, he retired from his abbey to a little cell, near a chapel he had built and dedicated to S. Martin. S. Hildulph came to see him in his last sickness, and administered to him the last sacraments, and closed his eyes.

A town formed in time round the abbey of Jointures, which took the name of the saint, and is called after him, S. Dié, to this day. It was erected into the seat of a bishop in 1771. The bishopric was suppressed in 1801, but was re-established in 1817.

B. ODO, B. OF CAMBRAI.

(A.D. 1113.)

[Gallican and Belgian Martyrologies. Authorities:—A life by Amandus de Castello, a contemporary, afterwards abbot of Marchiennes. Another life by Herimann of Laon, abbot of S. Martin at Tournai, cca. 1150; and an epistle containing an account of the death of Odo, by Amandus de Castello.]

The Blessed Odo, or Oudard, was a native of Orleans; his father's name was Gerard, and that of his mother Cecilia. Nothing is known of his early years, but it is evident from the amount of learning he afterwards displayed, that they must have been spent in study. He taught philosophy in the city of Toul, when

the canons of the church of Tournai, who had heard of his distinguished parts, offered him the direction of a school founded in that town. Odo betook himself thither, and speedily found himself surrounded by two hundred scholars. At this time the controversy between the Realists and the Nominalists divided the schools. Odo adopted the Realist faction, in opposition to Raimbert, a doctor who taught Nominalism at Lille, and with such success that he drew around his chair most of the pupils of Raimbert. His instructions were listened to with breathless interest, whether given in the lecture hall, or before the cathedral doors by night, when seated on the steps, he pointed out to his disciples the constellations of the firmament, and the movement of the planets.

His enthusiastic disciples, wishing to give him some token of their gratitude, presented him with a gold ring, on which was inscribed the legend, "Annulus Odonem decet aureus Aureliensem."

The reputation of Odo spread through Flanders, Burgundy, Normandy, the other provinces of France, and even into Italy. Engrossed in the study of grammar, rhetoric, dialectics, and all other sciences, he felt little interest in the writings of the great Christian fathers, but loved rather to study Plato and Aristotle.

One day a scholar brought him an old book, which he wished to sell; it was a work of S. Augustine on "Free Will." He bought it, and flung it into a box contemptuously. Two months after, he was expounding Boethius to his disciples, when he lighted in it on a reference to the book on Free Will by Augustine. Then Odo remembered the volume, and wishing to verify the quotation, found the book, and began to read parts of it. He had not read many pages before he was engrossed. "What a style!" he exclaimed. "I had no

idea that S. Augustine was such a master of eloquence." He read on to the third book, and when he came to that passage in which the great doctor likens the sinful soul, labouring without profit and pleasure, to a slave condemned to empty the cesspools of a palace, he groaned aloud, and sighed, "That is true; it is my own condition." He realized now how the dialectics and scholastic studies of his day failed to satisfy and delight; it was endless toil of the mind, but all to no profit. He would cast off philosophy and try religion.

His resolution was quickly made, and he broached the subject to his pupils. The people of Tournai took the alarm, and appealed to their bishop, Radbod II., to prevent the loss of so great a man to their city. The bishop offered him the ruined abbey of S. Martin on a height outside the city, and the people of Tournai promised to render it habitable if he would settle there. Odo accepted the generous offer, and at the head of those of his scholars who desired to follow him, went in procession, accompanied by the bishop and people of Tournai, to his new abode. There they adopted the habit of regular canons, and embraced the rule of S. Augustine.

Odo must have exercised an extraordinary influence over the young, for numbers followed him, and embraced the religious life rather than be parted from their cherished master. The story is told of Adolphus, son of Sohier, chanter of the cathedral church of Tournai, forsaking his home and flying to S. Martin. His father pursued him, caught him by the hair, beat him, and brought him home, but the boy escaped again, and took refuge in the family of Odo. Again the father brought him home, and after having chastised him, locked him up. But Adolphus was not to be changed in his pur-

pose, and his resolution so moved his father and his uncle Hermann, that Sohier and Hermann brought the boy to Odo, and asked to be admitted with him into the community of S. Martin.

Odo, dissatisfied with the laxity of the rule, which permitted his religious to associate with the clergy of the town, consulted his friend Aymeric, abbot of Anchin, who advised him to adopt the rule of S. Benedict. Odo agreed, and received the Benedictine habit from the hands of Aymeric, and was followed by the majority of his religious. He was now elected abbot by his disciples, according to the rule of S. Benedict, and he applied himself with fresh fervour to the discipline of himself and of the souls committed to his charge. He set all his monks to work, some with their hands in the farm, others in the scriptorium, where he kept twelve incessantly employed in copying manuscripts, and thus formed the nucleus of the great library of S. Martin's at Tournai.

Odo had governed the abbey thirteen years, when (in 1105) he was called to occupy the episcopal throne of Cambrai. This post was one of great difficulty, on account of the divisions which had broken out between the churches of Cambrai and Arras, on their separation a few years previously (in 1093). Gautier I., bishop of Arras and Cambrai, had been excommunicated by Pope Urban II. (in 1095) for receiving investiture from the emperor, and the see of Cambrai, had been given to Manasses, archdeacon of Rheims, who died in 1105. This was at the period of the miserable contest between the Emperor Henry IV. and the successors of the great Hildebrand on the papal throne. In Cambrai a party clung to the side of the emperor and bishop Gautier, and refused to acknowledge the papal nominee, Manasses. On

the death of Manasses, a party among the canons, favourable to the pope, elected Odo, in the city of Rheims, as Cambrai was in the hands of Gautier, whom the majority of the people, many of the clergy, and nearly all the nobles, supported in defiance of the papal excommunication. The election was made in obedience to the commands of Paschal II.

After his stormy career, Henry IV. seemed to have attained an old age on which the sun of prosperity was shining in tranquil splendour. His son Conrad, whom Pope Urban had stimulated to revolt against his father, had been declared by a diet of the empire at Cologne to have forfeited his title to succeed to the imperial throne, and had died in 1101. By skilful concessions, by liberal grants, by courteous demeanour, the old emperor had reconciled, or firmly attached to him, all the great princes and feudatories of the empire. Even religious hatred seemed to be dying out; his unrepealed excommunication was forgotten, and some of the severest ecclesiastics of the papal party condescended to accept promotion from the hands of the interdicted sovereign. S. Otho, the apostle of Pomerania, was his private chaplain, and taught him short sermons, which the aged monarch committed to memory, and his leisure was beguiled by the singing and composing of ecclesiastical music. The empire was at peace, and the great commercial cities, nearly ruined by the previous wars, had begun to revive in opulence and prosperity, when the new Pope Paschal II. fulminated against Henry IV. the excommunication formerly pronounced by his predecessors Gregory VII. and Urban II. Henry, the best-loved son of the old monarch, seized the occasion for raising the standard of revolt against his father. The emperor, heart-broken, sent messenger after messenger

to implore his son to respect his solemn oath of allegiance, to reverence his white hair. The son sent back a scornful reply that he would hold no dealings with an excommunicated man.

No evidence implicates the pope in the guilt of suggesting this impious and unnatural rebellion. But the first act of the young Henry was to consult the pope as to the obligation of his oath of allegiance. Paschal, daringly ascribing his revolt against his father to the inspiration of God, sent him without reserve the apostolic blessing, and promised him absolution in this world, and at the bar of Christ's tribunal hereafter, for his rebellion against his father. Thus was Germany plunged once more into a furious civil war. Paschal seized the occasion to order the election of a bishop devoted to the papal chair, in Cambrai, to displace the imperialist, excommunicated Gautier. Thus Odo was chosen, but was unable to take possession of his see for a twelvemonth, as Cambrai adhered to the cause of the emperor and supported Gautier; he therefore spent his time in the abbey of Anchin, with his friends, the abbot Aymeric and the prior Amandus.

Henry IV. had placed himself at the head of his troops and marched against his rebellious son; but the emperor, discovering that he was betrayed by his followers, fled, in the sorrow of his heart. He had still numerous adherents in the Rhineland, and his son, finding force unavailing, attempted by cunning to oblige him voluntarily to abdicate the throne; and therefore proposed a conference at Coblentz. The emperor came, but struck to the heart at the sight of his ungrateful child, flung himself at his feet, exclaiming, "My son, my son, if I am punished by God for my sins, at least stain not thine honour by sitting in judgment on thy father."

Thrice had that son solemnly sworn that if his father would trust him, and present himself before him, he should be allowed to depart unmolested; yet now that he had placed himself in his power, the gates were closed upon him, and he was a prisoner.

The emperor was shut up in the castle of Bingen, and was required by the archbishops of Mainz and Cologne to surrender the crown jewels. The aged emperor placed the imperial insignia of Charlemagne on his own person, and appearing in state before the bishops, defied them to touch the ornaments worn by the ruler of the world. But to these prelates nothing was sacred; the crown and mantle of Charlemagne were plucked off him, and they hasted to adorn with them the person of his son then at Mainz. The fallen emperor was given into the hands of Gebhard, bishop of Spires, who took a malignant pleasure in humbling and tormenting the prostrate monarch.

The fall of Henry IV. occasioned the fall of Gautier of Cambrai, and Odo was enabled, with the authority of Henry V., to establish himself in his diocese. The exultation of the papal party at their success exhibited itself in acts of retaliation which it is pitiful to record. The bishops who had sided with the emperor, and had died, were dug up, and their ashes dispersed, all their episcopal acts were declared to have been null, and all clerks ordained by them were suspended from the exercise of their offices.

But Henry IV. escaped from his prison, and a large force gathered around him. The people of Cambrai expelled Odo, or made it advisable for him to retire again into the abbey of Anchin. The death of Henry IV. left his son in undisputed possession of the realm; and Odo, returning to Cambrai, endeavoured to heal the

divisions which still existed there, urging all to bury in oblivion the memory of the past. He does not seem to have been very successful, and in 1113 he resigned the see, and returned to Anchin, where he died a few months later.

Odo was the author of several works, the principal of which are those on "Original Sin," an "Explanation of the Canon of the Mass," and one on "Blasphemy against the Holy Ghost." His poem on "Troy" has been lost.

S. JULIANA FALCONIERI, V.

(A.D. 1341.)

[Roman Martyrology. Beatified by Benedict XIII. in 1729, canonized by Clement XII. Authority:—An Italian life by Fr. Archangelo Giani Florentini, a Servite, dedicated to Anne of Austria, in 1618.]

JULIANA was the child of the old age of Chiarissimo and Reguardata Falconieri, who had lost all hopes of having issue.

Her father had erected, at his sole cost, in the town of Florence, the noble church of the Annunziata. It is pretended that the first words Juliana uttered, even before she learned to call her father and mother, were the sacred names of Jesus and Mary, but this is no doubt an exaggeration of the fact that she learned these names at an early age.

She showed such precocious signs of piety that her uncle, the Blessed Alexis, told her mother that she had brought into the world an angel rather than a little woman. It is not uncommon for uncles and other kindly-disposed persons to make flattering remarks about babies to their parents, but it is not always that these remarks prove prophetic. Juliana early showed

that she had by nature, or had acquired, a most unfeminine indifference to men. There is nothing more charming in a child than the open ingenuous look, full of guilelessness, and telling its own tale of an innocent, transparent soul. But Juliana never looked a man full in the face; and she had, or affected, such a horror of sin, that the mere mention of a crime caused her to faint away.

On reaching the age of fifteen she gave up her patrimonial estate, refused to marry, and took the vows of religion before S. Philip Beniti, and founded the order of the Mantellates. Her mother joined the society, and became a disciple in the religious life under her daughter. S. Philip Beniti entertained so high an opinion of Juliana that, at his death, he entrusted to her the management of his Order of Servites.

Juliana Falconieri spent her days in prayer, and was often rapt in ecstacies. She took food only four times a week, and on Saturdays ate only bread, and drank water. This severe system of diet naturally disordered her digestive organs, and she suffered severely from her stomach through the rest of her life. In her long last sickness her stomach rejected food, and she was consequently unable to receive the Holy Communion. Grieved at this deprivation, she requested the priest to apply the Host to her breast. It is pretended that the host disappeared, and that after her death the impression of it was found on her flesh.[1] The rumours of this marvel attracted the attention of all Florence, and she received popular veneration as a saint. Pope Benedict XII. allowed the Order of the Servites to draw up and use an office for her day, and she was inscribed among the saints by Clement XII.

[1] It must be remembered that the only authority for this marvel is the biographer who wrote more than two hundred years later.

June 20.

S. Novatus, *P. at Rome*, A.D. 151.
S. Gemma, *V.M. at Saintes.*
S. Macarius, *B. at Petra in Palestine, circ.* 350.
S. Sylverius, *Pope of Rome, M. at Pontia*, A.D. 537.
S. Florentia, *V. at Seville*, A.D. 630.
S. Goban, *P.M. at S. Gobain near Laon, 7th cent.*
S. Adelbert, *B. of Magdeburg*, A.D. 981.
Translation of S. Edward, *K.M. at Shaftesbury*, A.D. 982.

S. NOVATUS, P.

(A.D. 151.)

[Ado, Usuardus and Roman Martyrology. Authority :—Mention in the letter of S. Pastor (May 19th) to S. Timothy, priest at Rome, touching SS. Pudentiana and Praxedes, daughter of Pudens.]

SAINT NOVATUS was the son of Pudens the senator, and brother of SS. Timothy, Pudentiana, and Praxedes. After the decease of her sister Potentiana, the holy virgin Praxedes was greatly afflicted. Many noble Christians came to see her, amongst others, her brother Novatus, "who" says S. Pastor, "supported many Christians with his alms, and often made memorial of you, Timothy, at the altar of the Lord, as did also the holy bishop, Pius. This same Novatus, restrained by sickness, had not visited the virgin Praxedes, his sister, for a year and twenty-eight days. One day the holy bishop Pius asked where Novatus was. He was told that Novatus was ill. Then we were all very sorrowful. But the blessed Praxedes said to our father, S. Pius, 'Will your blessedness order us all to go and visit him, and our visit and prayers will save him.' It was decided to do so, and the following night we went with the bishop

Pius, and the virgin of the Lord, to Novatus, the man of God. And Novatus, the man of God, having learnt that we were come to see him, gave thanks to God, that he had merited to receive a visit from the holy bishop Pius, and the virgin of the Lord. We tarried with him eight days, and it fell out that Novatus, the man of God, passed to the Lord thirteen days after, to receive the recompense of the heavenly kingdom."

S. GEMMA, V.M.

(DATE UNCERTAIN.)

[Gallican Martyrology on this day, and also on Aug. 16th. Venerated in the Saintonage. Authority:—The Lections in the Saintes Breviary. The Acts of the saint exist, but they are fabulous, and belong to the cycle of religious romance attached to S. Quiteria (May 22nd), one of whose sisters was a Gemma. Moreover they do not agree with the story as related in the Breviary Lessons. It has been suggested that S. Gemma is really S. James the Apostle, and that during the English possession of Aquitain the dedication of churches to the Apostle under the English form of name was introduced, and in course of time the identity of S. James and S. Jacques was forgotten, and S. James was converted into a female martyr. In the neighbourhood of Pau is a village still called S. James, and the inhabitants have in fact lost remembrance of this identity. But this supposition is fanciful, and the long tradition of the martyrdom of the virgin saint is repugnant to such a theory. The fabulous Acts relate that Catillus, king of Planatia, and his queen Calsia, had nine twin daughters, of whom Gemma was one. The king sought to force his daughter Gemma into a marriage, and she ran away, and took refuge with Blanduald, emperor of Eicinia; but the son of the emperor fell in love with her, and when she refused to marry him, she was put to death.]

ACCORDING to the lessons of the Saintes Breviary, S. Gemma was the daughter of a heathen noble of the Saintonge, named Catillus, who, when she refused to marry a youth whom he desired to make his son-in-law, in a paroxysm of passion fell on her, beat her, and threw her into prison, where she died of the injuries she had received.

S. MACARIUS, B.

(ABOUT A.D. 350.)

[Roman Martyrology. By the Greeks he is called S. Arius, which was his proper name, but because that name has been rendered odious by having been borne by the heresiarch, it has been transformed in the Martyrology to Macarius.]

S. MACARIUS is mentioned by S. Athanasius in his letter to the solitaries of Egypt. He subscribed the decrees of the council of Sardica, and was banished by the Arian emperor Constantius. His see was Petra in Palestine. He was accompanied into exile by S. Asterius, bishop of Petra in Arabia.

S. SYLVERIUS, POPE, M.

(A.D. 537.)

[Not mentioned in any Martyrology earlier than the 15th cent. The first to include him in the list of Saints was Peter de Natalibus. Baronius inserted his name in the Modern Roman Martyrology. Authorities:—The Liber Pontificalis, and a Life by Liberatus, deacon of Carthage; also for some information, Procopius "De Bello Gothico."]

THEODORIC the Ostrogoth, disturbed by the fierce contentions which followed the death of Pope John I. in 526, and being master of Italy, resolved to check the constantly recurring scandal, by taking into his own hands the nomination of the popes; and he appointed to the vacant throne Felix IV., a learned and blameless man. But both clergy and people of Rome united to resist this appointment, which deprived them of an exciting contest, by allowing them no voice in the matter.

Theodoric agreed to a compromise; he would suffer the pope to be elected by the suffrages of the clergy and

people of Rome, but not to take office till he had been confirmed by the sovereign. On this understanding the nomination of Felix was acquiesced in, and his peaceful pontificate lasted four years.

On the death of Felix a double election took place. Furious partisanships would have led to bloody contests in the streets of Rome, had not one of the candidates, Diodorus, opportunely, and possibly from natural causes, died and left his opponent, Boniface II., in undisputed possession of the throne (A.D. 530).

Boniface, conscious of the scandal caused among Catholics and Arians by the disgraceful scenes of bloodshed and bribery which now seemed inveterate at every papal election, attempted by a bold measure to stop this crying evil. He proposed that each pope should, in his life-time, designate his successor, and he nominated for the purpose a deacon of firm character and ability, named Vigilius, the son of a consul, but one of unbounded ambition, and without conscientious scruple as to what he did to advance his own interests.

An obsequious council ratified the extraordinary proceeding; but the clergy and people resented with stubborn hostility this attempt to wrest from them their undoubted privilege. In a second council they expressed their indignation at this daring innovation, and their refusal to tolerate it. The pope acknowledged that his decree had violated ecclesiastical and even civil law, burned it in public, and left the election of his successor to proceed in the old course.

Again, at the death of Boniface, did the same outrageous scenes break out, undisguised, unblushing bribery, fierce strife, and when all was over, shame and horror at what had taken place. The senate of Rome vainly endeavoured to interpose its authority and check

these base and venal proceedings; but when all were greedy of gold, and ready to sell their votes to the highest bidder, their voice was unheeded.

Vigilius the deacon, who had been nominated by Boniface, had hoped to succeed him; the superior influence of John II. countervailed. John II. reigned three years, and was succeeded by Agapetus in 535, again to the disappointment of the ambitious Vigilius. In the East reigned Justinian, who meditated the re-conquest of Italy, now fallen from the strong grasp of Theodoric under the feeble sway of Theodotus, the murderer of his benefactress and queen, Amalaswintha.

Theodotus, being apprized of the military preparations of Justinian, was filled with alarm, and sent the pope to Constantinople to ward off the impending danger.

Agapetus arrived at the imperial city at a moment when he could not fail to be involved in the snares of Byzantine ecclesiastical intrigue. Justinian had raised an actress of disreputable history to share his throne. The empress Theodora, a bigot without faith, a heretic without conviction, by the superior force of her character domineered over the emperor, and took into her hands the direction of the affairs of the Church, and appointed to the highest dignities.

On the arrival of Agapetus in Constantinople, the see of the imperial city was vacant. Theodora gave it to Anthimus, bishop of Trebizond, who was strongly tinctured with Eutychian views. Agapetus, informed of this, refused to communicate with him, till Anthimus had given him a plain confession of faith in the two natures of Christ. Anthimus refused, and charged Agapetus with Nestorianism. The pope declined to acknowledge, and hold communion with, the empress's favourite. Theodora appealed to Justinian, and de-

nounced Agapetus as a heretic. The emperor summoned the pope before him, and demanded of him an account of his faith. Agapetus cleared himself of the charge before Justinian, but was resolute in his refusal to communicate with Anthimus.

"With the bishop of Trebizond I will receive communion when he shall have returned to his diocese, and has accepted the decrees of the council of Chalcedon and the Tome of S. Leo."

Justinian's mind now, under the influence of the pope, veered round, and he was induced to summon Anthimus before him, convict him of heresy, and degrade him from his see. S. Menas, an orthodox man of blameless life, was consecrated by pope Agapetus himself, who, in a circular letter notified that "the heretical bishop had been deposed by the apostolic authority, with the concurrence of the most religious emperor."

Almost immediately after, Agapetus died, Oct. 1st, A.D. 536. The ambitious deacon Vigilius had accompanied the pope to Constantinople. He saw his opportunity at once, made overtures to Theodora, undertook to acknowledge Anthimus, to refuse communion to Menas, and to reject the authority of the council of Chalcedon, if she would place him in the chair of S. Peter. Theodora readily consented; she furnished him with money to bribe the electors of Rome, and promised to send letters to Belisarius, the general, then in Italy, requiring him to support Vigilius with his troops.

Hoping to arrive in Rome before the news of the death of Agapetus, Vigilius flew to Italy, but found that the news had outsped him, and that Theodotus, for a bribe of two hundred pieces of gold, had appointed Sylverius, without an election, and Sylverius was enthroned and consecrated on June 8th, 536, the clergy

and people, trembling before the swords of the Arian Goths, only giving a tardy consent after the pope was installed.[1]

Natalis, Alexander, Baronius and others have endeavoured to exculpate the pope from the charge of simony, but it must be remembered at this period that such an event as an unbought promotion to the apostolic throne was an impossibility. If the gold was not given to the barbarian and Arian prince, it was lavished among the clergy and people of Rome, and their votes purchased.

Vigilius, finding himself too late, dissembled, ingratiated himself into favour with pope Sylverius, acted as his apocrisiarius, and waited till Belisarius appeared before the gates of Rome to break the power of the barbarian prince, and with it to displace his nominee, Sylverius.

Before long the army of Belisarius, taking advantage of the confusion caused among the Goths by the degradation of the usurper Theodotus, and the elevation of Vitiges, marched upon Rome, which had been deserted by the Goths save by a feeble garrison of four thousand soldiers.

A momentary enthusiasm of religion and patriotism then kindled in the minds of the Romans. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph of Arianism; and the deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept

[1] The author of the Life in Anastasius says plainly "Hic (Silverius) elevatus est a tyranno Theodohate sine deliberatione decreti: qui Theodohatus corruptus pecunia, talem timorem induxit clero, ut, qui non consentiret in ejus ordinationem gladio puniretur. Equidem sacerdotes non subscripserunt secundum morem antiquam, neque decretum confirmaverunt ante ordinationem. Jam autem ordinatio sub vi et metu Silverio, propter adunationem Ecclesiæ et religionis, se subscripserunt Presbyteri."

their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. Belisarius entered on Dec. 9th, 536, the garrison departed unmolested, and Rome, after sixty years' servitude, was delivered from the yoke of the barbarians.

The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and public joy; and the Catholics prepared to celebrate, without the irritating presence of Arian rivals, the approaching festival of the Nativity of Christ.

But this joy was speedily brought to a close by the news of the hostile preparations of Vitiges, who rapidly collected his forces, descended upon Rome, and proceeded to invest it.

During the siege a letter was intercepted, which assured the king of the Goths that the Asinarian gate, adjoining the Lateran church, should be secretly opened to his troops. Belisarius had no sooner made himself master of the capital, than the consequence of the subjection of Rome to Byzantium had broken on the pope and on Rome.

Whether Sylverius, alarmed for the stability of his throne which he owed to the Goths, had any part in the treasonable offer to introduce them into the city, cannot be decided. Probably he had not; and the letter was employed simply as the excuse for his degradation. This task had been arranged beforehand. It had been committed to the hands surer than those of Belisarius—to those of his wife Antonina, the accomplice of the empress in all her intrigues, and her counterpart in the arbitrary power with which she ruled her husband.

Belisarius summoned the pope before him, Sylverius denied having written the letter. The general sifted the evidence, and found that the letter had been written

by a lawyer and a soldier. They may have written it in pursuance of the designs of Antonina, with purpose that it might be intercepted. At the same time it must not be forgotten that Sylverius had by this time found cause of uneasiness. Vigilius was openly calling in question his election forced upon the Roman people by the Goths, and offering himself as a candidate for the throne vacant by the irregularity of the appointment of Sylverius. Theodora had furnished him with gold, and this was lavished in bribes.

Belisarius urged the pope to submit to the will of the empress, reject the council of Chalcedon, and acknowledge Anthimus, and so avert the blow which he was powerless to arrest. When he refused, "The empress commands, I must obey," said the general, "let those who seek the fall of Sylverius answer for it at the last day."

The successor of S. Peter was rudely summoned to the Pincian palace, where Belisarius resided. The day was Nov. 16th, A.D. 537. He was introduced past the first and second veil, his attendants being required to tarry without. Sylverius had expected some catastrophe, and had spent the night in prayer in a church. His attendants waited trembling.

In the reception room sat Antonina on a bed, her husband reposing on the rug at her feet.

"What have we done," exclaimed the imperious woman, "that you, Pope Sylverius, should attempt to betray the city and us to the Romans?"

Before Sylverius could answer, at her signal a subdeacon rent the pall from his shoulders, he was hurried by the guards into the outer room, stripped of his pontifical robes, and the coarse habit and cowl of a monk thrown over him. Thus was he brought forth to his

clergy without, and they were informed of the deposition of their pope.

Vigilius, the archdeacon and apocrisiarius, had accompanied him; he remained in the presence of Antonina and Belisarius, and received from them assurance of support.

Next day Belisarius summoned the clergy of Rome, and bade them elect the archdeacon in the room of Sylverius, deposed on account of the illegality of his election, and his treason. "Some doubted, others scoffed," but submitted,[1] and Vigilius was ordained pope on November 22nd. Belisarius immediately demanded of him a fulfilment of his promise to the empress, but he, fearing the Roman clergy and laity, who were orthodox, hesitated and delayed performance. The most extraordinary part of this strange transaction is the utter ignorance of Justinian of the whole intrigue.

From Patara, whither Sylverius was banished, the pope made his way to Constantinople, and to the amazement of the emperor, preferred his complaint of the unjust violence with which he had been expelled his see. Justinian commanded his instant return to Rome, and the re-hearing of his case. If he were found guilty of treasonable correspondence with the Goths, then he must endure banishment, but if the charge fell to the ground, he was to be re-invested in his dignity.

Theodora at once dispatched Pelagius, the apocrisiarius, who afterwards mounted the papal chair under the title of Pelagius I., to bear tidings to Rome, and forewarn and forearm her nominee. But Sylverius outsailed Pelagius, and surprised Vigilius by appearing before Belisarius at Naples with letters from the emperor.

[1] "Quibus dubitantibus et nonnullis ridentibus favore Belisarii ordinatus est Virgilius," *Liberatus.*

But Vigilius was not a man to be displaced without a struggle. He at once sent to Belisarius requiring him to deliver Sylverius into his hands. "Otherwise," said he, "I will not fulfil my promise to the empress." Belisarius weakly obeyed, and the pope was delivered to the servants of Vigilius, who hurried him to the island of Pandataria, infamous as the place of exile to which the heathen emperors had consigned the victims of their tyranny.

On this wretched rock the life of Sylverius closed with suspicious celerity, and there can be little doubt that he was murdered by the servants of his successor.

Vigilius now reigned without fear of his rival being able to recur to the emperor for support against his pretentions.

S. FLORENTIA, V.

(A.D. 630.)

[Roman and Spanish Martyrologies. Authority:—The same as those for the lives of her brothers S. Leander and S. Isidore.]

S. FLORENTIA, or Florence, the sister of S. Leander and S. Isidore, was born at Carthagena, and dedicated her virginity to God. S. Leander addressed to her his monastic rule, which contains excellent maxims on contempt of the world and the exercise of prayer.

S. Isidore addressed to her also two treatises on virginity. After her death, which happened about the year 630, she was buried in the cathedral of Seville, by the side of her brother Leander. S. Isidore was also laid beside her some years later.

S. GOBAN, P.M.

(7TH CENT.)

[Gallican Martyrologies. Authorities:—Mentioned in the Life of S. Fursey, and his life in Mabillon.]

S. FURSEY, the great Irish saint, arrived in England in 637, accompanied by some religious men, amongst whom were his brothers, Foillan and Ultan, and two priests named Goban and Dichull. He was honourably received by Sigebert, king of the East Angles, and erected a monastery at Crobheresburg, now Burghcastle, in Suffolk. But some time after, Fursey, wishing to lead a still more retired life, gave up the care of his monastery to his brother Foillan, and Goban and Dichull, the priests. He crossed over into France and settled at Lagny, on the Marne, where he erected a monastery in or about the year 644.

Goban appears in France shortly after, probably driven from East Anglia by the irruptions of Penda, king of the Mercians; and settled at Corbeny, where, at the time, there was no monastery.

Thence he went to Laon, and later, into the great forest of Coucy, near the Oise, between la Fère and Prémontré. King Clothair III., who held him in high honour, gave him sufficient land for a cell and a church, which he dedicated to S. Peter. There he passed the rest of his life in prayer, austerities, and the work of his hands. In an incursion of barbarians from the North of Germany, he fell into the hands of a marauding party. His head was cut off by them, as no treasure was found in his cell. The place where he was martyred was called the Mont de l'Ermitage, but it has since taken his name, and is called S. Gobain. His skull is preserved in it.

TRANSLATION OF S. EDWARD, K.M.

(A.D. 982.)

[Anglican Martyrologies, Sarum, York, and Reformed Anglican Kalendar.]

THIS king was barbarously murdered by his mother-in-law at Corfe Castle, as already related (March 18th, p. 324–6); and was buried at Wareham, without any solemnity. But after three years, his body was translated on June 20th, by Elfhere, duke of the Mercians, to Shaftesbury, and was there interred with great pomp.

SS. Peter and Paul. See June 29.

June 21.

S. MARTIN, *H. at Tongres, in Belgium, circ.* A.D. 276.
S. APHRODISIUS, *M. in Cilicia.*
S. EUSEBIUS, *B. of Cæsarea, in Cappadocia,* A.D. 370.
S. EUSSBIUS, *B.M. of Samosata,* A.D. 380.
S. ALBAN, *M. at Mainz, 5th cent.*
S. MAEN, OR MEVEN, *Ab. in Brittany, 6th cent.*
S. LEUTFRIED, *Ab. at Evreux, in Normandy,* A.D. 738.
S. ENGELMUND, *P. at Velsen, near Haarlem, 8th cent.*
S. RADULPH, *Abp. of Bourges,* A.D. 866.
S. RAYMUND, *B. of Belbastri, in Spain,* A.D. 1126.
S. ALOYSIUS GONZAGA, *S.J. at Rome,* A.D. 1591.

S. APHRODISIUS, M.

(UNCERTAIN DATE.)

[Greek Menæa and Menology. Authority:—The account in the Menæa, which is apocryphal.]

THE Greek Menæa contains an absurd story of this martyr, how a lioness was let loose upon him in the arena, but instead of devouring him, she stood up on her hind-legs and preached to the people, many of whom were converted by the singular preacher.

S. EUSEBIUS, B. OF CÆSAREA.

(A.D. 370.)

[Martyrology of S. Jerome, so-called; Usuardus and Notker. Authorities:—Theodoret, Sozomen, Socrates.]

CÆSAREA, in Cappadocia, was deprived of its bishop, Dianius, during the brief reign of Julian the Apostate, when the heavy weight of his displeasure had fallen upon the city for its triumphant Christianity.

The last remaining temple in Cæsarea had been de-

stroyed by the citizens, and to punish them, Julian crushed them with taxes, and put to death a young man who had taken a prominent part in the demolition. The people elected in the room of Dianius a man of high character, but as yet unbaptized, named Eusebius (362.) He was baptized, ordained, and elevated to the episcopal throne in rapid succession. But the bishops, who had yielded feebly to the will of the people, directly after the consecration, retired, and after consultation, declared void the ordination, as having been performed by them under compulsion. They even attempted to arrest Eusebius, and convey him elsewhere. But the elder Gregory of Nazianzus, who was amongst the bishops, would not give his consent. The Emperor Julian, who was then at Cæsarea, was incensed at the new election, and hoped to profit by the division. A letter was sent to the bishops requiring them to accuse Eusebius of sedition, and threatening them with punishment should they refuse. The aged Gregory replied with dignity, in the name of the other bishops, whom the threat had united in opposition, and Eusebius was acknowledged as the legitimate pastor of Cæsarea.

Eusebius thus suddenly elevated to the government of a metropolitan see, from being a simple catechumen, naturally looked around for some well-instructed Christian priest to guide him. He found in S. Basil the man he needed.

But the abilities, the popularity of Basil, caused an unfortunate jealousy to spring up in Eusebius, which led to an estrangement, and Basil left Cæsarea.

In 367 Eusebius was present at the orthodox council of Tyana, and shortly after he was reconciled with S. Basil.

Valens the Arian was on his way to Cappadocia, through Bithynia and Galatia, where he had made

havoc of the Church, and he hoped to effect the ruin of the orthodox faith in Cappadocia, where the Church suffered from the estrangement between S. Eusebius and S. Basil. Many of the most important persons in Cæsarea took part with S. Basil, and resented his retirement, due to the jealousy of the bishop. There were alarming tokens of a schism. Basil was in his mountain solitude in Pontus, leading a monastic life, but his partisans in Cæsarea agitated the capital in his name, certainly without his authority. S. Gregory Nazianzen perceived the danger that menaced the Catholics distracted with petty jealousies, and he wrote urgently to Eusebius, "I cannot endure that you should wrong my brother Basil, to honour me and discard him is as if you caressed me with one hand and clouted me with the other." Eusebius was hurt. S. Gregory wrote again, he implored the bishop to prepare against the storm, he offered himself to visit Cæsarea; then he turned to Basil, and bade him let bygones be bygones, and fly to the defence of the menaced Church of Cæsarea. Basil at once responded to the appeal, and was met with open arms by Eusebius. Perhaps before he had acted with some independence, now he behaved with the utmost consideration of the rights and feelings of the bishop. He was always with Eusebius, he instructed him, warned him of dangers, armed him with weapons wherewith to defend the truth, obeyed him with alacrity. Eusebius, only a few years since unbaptized, uninstructed, was little able without this efficient help to make a stand against the Arians. Valens respected the power of Basil, and left the church of Cæsarea unmolested. Towards the middle of the year 370, Eusebius died in the arms of Basil, who as we have already seen (p. 192), so worthily succeeded him.

S. EUSEBIUS, B. OF SAMOSATA.

(A.D. 380.)

[Roman Martyrology. Greek Menæa on June 22nd. Authorities :— Theodoret, S. Greg. Naz. Orat., &c.]

THE see of Antioch was vacant in the beginning of 361, and Constantius assembled a council there to compose the religious controversies which distracted the East. The bishops assembled urged the immediate appointment of a prelate to this important see. After some dispute, S. Meletius (Feb. 12th), was chosen. His gentleness and piety had won the respect of all, and the Arians expected that his gentleness would prove compliant to false doctrine, as it was tender towards sinners. They were mistaken, he preached daily the doctrine of the co-equal divinity of the Son with the Father. The Arians were furious, and desired to cancel his appointment. But this could only be effected by obtaining the decree of appointment drawn up and signed at the time of his instalment, which had been placed in the hands of S. Eusebius, bishop of Samosata. After the council, S. Eusebius had retired to his bishopric, carrying the document away with him, as the guardian of it. The emperor, at the request of the Arians, sent a message to Eusebius to give it up. The bishop replied, "I cannot surrender a public deposit without the consent of all those who entrusted it to me." Constantius, irritated at this reply, wrote to him again, insisting on the surrender, and threatening, if he refused, to have his right hand cut off." Eusebius calmly presented both his hands to the bearer of the letter, and said, "Strike them both off, I will not surrender the document." But the officer had not received orders to fulfil the threat, and he returned to Constantius.

Eusebius, bishop of Cæsarea, in Cappadocia, died in 370, when Valens, the Arian emperor, was persecuting the Church. The see of Cæsarea was one of the most important in Asia Minor, it was the capital of Cappadocia, and perhaps of all the so-called diocese of Pontus, half Asia Minor. The clergy of Cæsarea, according to custom, wrote to the bishops of the province, and they arrived to conduct the election of a successor.

The aged Gregory of Nazianzus (the father of S. Gregory Nazianzen), wrote to S. Eusebius of Samosata, to implore his succour in the matter, although he did not belong to the province, and represented to him the peril of the church of Cæsarea, which ran the risk of receiving a heretic as its chief pastor. S. Eusebius hastened to Cæsarea, and his presence was efficacious in sustaining the cause of the Catholics, and his influence led in a measure to the election of S. Basil (see p. 196.) S. Gregory of Nazianzus was so well satisfied with the zeal of the Bishop of Samosata in this most trying time, that in a letter written at the time, he styles him the pillar of the truth, the light of the world, the vehicle of the favours of God towards His people, and the support and glory of all the orthodox.

When the persecution of Valens broke out, S. Eusebius was not satisfied with confirming his own flock against the assaults of heresy, but he visited the afflicted churches in Syria, Phœnicia, and Palestine, disguised in the dress of an officer, encouraging the faithful, ordaining priests where needful, assisting the orthodox bishops in filling vacant sees with worthy pastors. His activity incensed the Arians, and in 374 Valens sent an order for his banishment. The officer who came to execute the order appeared before Eusebius. The bishop quietly bade him conceal his errand, "lest the people in their

zeal should drown you." He then said the evening service, took one domestic with him, and crossed the Euphrates at night. Some of his flock overtook him; he recited to them texts about obedience to rulers, accepted a few gifts from his dearest friends, prayed for them all, exhorted them to steadfastness in the faith, and went his way. His people would not speak to or visit the Arian bishop who was appointed his successor. After he had been at the public bath, they let out the water as impure. The new bishop, a gentle-spirited man, could not bear to be under the ban of his nominal flock, and resigned the see. The next Arian bishop was of sterner stuff, and punished abhorrence with sentence of exile. Zeal for the truth sometimes degenerated into fanaticism. Some boys were playing ball in the street, and the ball bounded between the legs of the ass on which the Arian prelate ambled along. They uttered a cry, and passed the ball through a fire to remove the infection. The bishop was angry, and revenged himself by punishing the priest Antiochus, nephew of S. Eusebius, and the deacon Evolcius, both zealous Catholics.

Valens was killed in the battle of Hadrianople, August 9th, 378, and was succeeded by Gratian, who recalled the exiles. Eusebius returned to Samosata, and with his customary energy, went about various cities, establishing Catholic bishops. He lost his life in this pious labour. In a little city of Syria, an Arian woman flung down a tile from the roof of her house on the head of Eusebius, who died shortly afterwards, having, before he died, exacted a promise from his friends never to search for the woman.

S. ALBAN, M.

(5TH CENT.)

[German Martyrologies. Venerated at Mainz and Cologne. - At Mainz also, on account of a translation, on December 1st. Authority :—Tradition or legend of a very untrustworthy nature.]

S. ALBAN is said to have been of Mauritanian origin, and his name must have been given to him in jest, for it is derived from Albus, white, whilst on account of his Moorish origin he must have had a dark complexion, somewhat astonishing to the Germans on the Rhine. The existence of Moorish soldiers at Roman stations on that river is proved by the discovery of a skull of a distinctly African type lately at Cologne, with Roman coins and pottery.

It is pretended that Alban was banished from Africa by Huneric, king of the Vandals, in 483, and that he retired to Mainz; but this is only a guess to account for the tradition of the martyr being a Moor. He is said to have been massacred by the Huns.

In 804 a celebrated monastery was erected on the site of his martyrdom, and took his name.

Some hagiographers have confounded him with S. Alban of Verulam. His relics are preserved at Mainz, but some fragments at Cologne.

S. MAEN, OR MEVEN, AB.

(6TH CENT.)

[Venerated in Brittany. Saussaye gives him under the name of Maine, on the 15th, and under the name of Maven on the 21st. But in the Dol and S. Malo Kalendars on the 21st. Menardus in his Benedictine Martyrology on the 15th. Authority :—A life by Albert Le Grand, founded on popular traditions, and the Lections in the Breviaries.]

S. MAEN, a Welshman, is said to have been a nephew of S. Samson of Dol, who was also a bishop of York.

Samson, son of Caw, was a saint of the college of S Illtud, and had a church at Caerfrog, or York, in the beginning of the 6th cent., and he has been magnified by legend writers into an archbishop of York. He is said on the invasion of the Saxons to have fled to Brittany, and become bishop of Dol. But this is a mistake, arisen from the confounding together of two separate persons of the same name.

Samson of Dol belongs to the next generation. He was son of Amwn Dhu ab Emyr Llydaw by Anna, daughter of Meury ab Teudrig. He was a member of the college of S. Illtud, and on the death of Peirio, he succeeded to the position of abbot of the community. Subsequently he migrated to Brittany, where he was appointed bishop of Dol. He was accompanied by his nephew Maen. Samson was present in a council held at Paris in 557, and subscribed its decrees.

Maen became abbot of a monastery in Brittany, near Dol, and received into it the Armorican prince, Juthael, who had been deprived of his dominions by an usurper named Commor, and sent a prisoner to Childebert, king of the Franks, but at the intercession of S. Samson, he was released and restored to his possessions. The Welsh accounts say that S. Samson returned before he died to Wales, and died there; and in the churchyard of Lantwit Major, two large crosses still remain, one of which bears an inscription stating that it was erected by Samson for his soul, and for the souls of Juthael the king, and Arthmael.

S. LEUTFRIED, AB.

(A.D. 738.)

[Roman, Gallican, and Benedictine Martyrologies. Authority: A life by an anonymous writer of the 9th cent.]

LEUTFRIED was sprung from a noble family at Evreux, in Normandy, and was educated in the abbey of S. Taurinius in that city. He ended his studies at Chartres. Then, renouncing the world, he built a hermitage, into which he forbade women to set foot, and spent his time in instructing children and poor ignorant people. Next the desire to go elsewhere came over him, and he rambled to Cailly, in the diocese of Rouen, where he placed himself under the direction of a holy solitary named Bertrand.

Some time after, he entered the monastery of S. Ouen, under the direction of S. Sidonius, about 674. S. Ansbert, bishop of Rouen, entertained the highest esteem for S. Leutfried, and advised him to return to Evreux, and introduce the monastic order into that diocese. Leutfried obeyed, and having found a suitable spot on the banks of the Eure, at two leagues distance from Evreux, where S. Ouen had raised a wooden cross in memorial of a luminous cross he had seen there, built a chapel under the invocation of that holy prelate, and afterwards a monastery, which at first bore the name of Croix S. Ouen, but which was afterwards changed into Croix S. Leufroi. A numerous community assembled around this wise and holy founder. His gentleness was mingled with severity. When a brother died, and was discovered to have in some trifling particulars violated the holy vow of poverty, Leutfried refused to allow him sepulture.

He is said to have been favoured with the gift of

miracles during his life. The refectory swarmed with flies one hot summer day, and gnats from the marshes stung and tormented his monks. The abbot is said to have uttered his malison, and instantly the floor of the refectory was strewn with the corpses of the troublesome insects.

He died in the year 738, after having exercised the function of abbot for forty years. He was buried in the church of S. Paul that he had built, but his body was afterwards translated to the monastery of S. Croix.

In art he is represented with flies, or with children whom he is instructing.

S. ENGELMUND, P.

(8TH CENT.)

[Venerated at Haarlem, and in the diocese of Utrecht. Authority :—The Lections of the Haarlem Breviary.]

S. ENGELMUND was an English Benedictine monk who came into Holland with S. Willibrord, and preached the faith.

He was placed by S. Willibrord in charge of a church at Velsen, near Haarlem, and there he died of fever.

S. ALOYSIUS GONZAGA, S.J.

(A.D. 1591.)

[Roman Martyrology. Beatified by Gregory XV., in 1621, canonized by Benedict XIII., in 1726. Authorities :—A life by Cepari, the master of novices, under whom S. Aloysius was; and other notices of him by Conrad Janing, S. J., in the Acta Sanctorum, June the 4th.]

S. ALOYSIUS GONZAGA was the son of Ferdinand, marquis of Castiglione, of the family of the dukes of

Mantua. His mother was lady of honour to Isabella, wife of Philip II. of Spain, in whose court the marquis of Castiglione also lived in great favour. S. Aloysius was born in the castle of Castiglione, near Brescia, on the 9th of March, 1568. At the age of seven he began to manifest an earnest desire to live to God alone; however at the age of eight he and his brother Ralph, were placed at the court of Francis de Medicis, grand duke of Tuscany, and after two years were transferred to the court of the duke of Mantua. At the age of eleven he resolved to resign his title and family honours to his brother. In 1580 he made his first communion at the hands of S. Charles Borromeo. In 1581 his father attended the Empress Mary of Austria, wife of Maximilian II., and sister of Philip II. of Spain, to Spain. He took with him his sons, and they were made pages by the king to his son James. And now Aloysius resolved to quit the world and join the Society of Jesus. His father strongly opposed this, but was finally overcome by the resolution of his son, and Aloysius entered on his noviciate in the house of the Order in Rome, in 1585. His health gradually declined, and in 1591 he was attacked by a malignant fever caught from fever-patients in a hospital in which he ministered with indefatigable zeal. He died of this disease shortly after midnight on June 21st.

S. Aloysius is regarded as a model of virtue of a certain stamp, little appreciated by Teutonic nations, of what stamp the following anecdotes will show. So great was his acquired modesty that he would not speak with his mother in a room alone, when he was ten years old. Indeed he never looked any woman in the face; and if his mother sent a message to him by some lady in attendance on her, he would not

open his door more than slightly, and then resolutely shut his eyes whilst listening to the message. He assured his director that he did not know one lady of his relations by sight, much less one of the female servants of the palace. His modesty was carried to such a pitch that he could not even change his stockings in the presence of a footman. When in Spain, as page to the infante James, he was obliged to be much in the presence of the queen. He was asked once what she was like, whether she was beautiful. "I cannot tell," answered the boy, "I have never looked at her face." He is said to have recited a "Hail Mary" at every step on the stairs. This must naturally have made his ascent and descent of the stairs a slow process, highly conducive to his own spiritual advance, but inconvenient to his mistress when he was sent on an errand. He singularly loved suffering and insult, and the contempt of men of the world, which his conduct was so eminently calculated to elicit. He therefore delighted to carry a wallet through the streets of Rome, begging from door to door, and to sweep the kitchen, and carry away the filth of the house. In his last sickness some very nauseous medicine was given him. Another youth also ill, who was given a similar draught, gulped it hastily down. Aloysius sipped his medicine leisurely, so as to prolong his disgust, and thereby increase his merit.

June 22.

S. ALBAN, *M. at Rome, venerated at Cologne.*
S. ALBAN, *M. at Verulam in Hertfordshire, circ.* A.D. 301.
SS. MARTYRS, *crucified on Mount Ararat in Armenia, 2nd cent.*
S. PAULINUS, *B. of Nola,* A.D. 431.
S. AARON, *Mk. at S. Malo in Brittany, 6th cent.*
S. CONSORTIA, *V. at Clugny, end of 6th cent.*
S. EBERHARDT, *Abp of Salzburg,* A.D. 1164.

S. ALBAN, M.

(ABOUT A.D. 304.)

[Martyrology of Bede; those of Hrabanus, Usuardus, Ado, Notker, &c. Roman Martyrology, Gallican, German, Sarum, and York, but Modern Anglican Reformed Kalendar on the 17th, occasioned by a mistake of printer, XXII. having been altered into XVII. Authorities:—Gildas, or rather the author of the *De Excidio Britannicæ*, called Gildas by Bede. This work was supposed by Dr. T. Wright, "Biographia Britannica Literaria," 1842, to have been a forgery by a Saxon priest, who wrote it with the idea of using the writings of a British priest as an argument against the purity of that native church, which the Roman party were bent on upsetting or forcing into Roman obedience. This view has now been abandoned. Gildas belonged to the Roman party in the Celtic Church which strove to stamp out national peculiarities, and it is certainly a genuine treatise. The British retreating before the Saxons would carry with them the tradition of the martyrdom of S. Alban. That S. Alban's memory had not died out appears from the fact of S. Germain, on his visit to Britain, collecting earth stained, or supposed to be stained, with his blood.[1] Venantius Fortunatus, who died in 609, mentions S. Alban in one of his hymns. The story as given by Gildas contains an inaccuracy. He makes the "noble river Thames" flow by Verulam. As Bede tells it, it contains several improbabilities, and presents chronological difficulties; for whilst the persecution of Diocletian lasted, under which S. Alban is stated

[1] Constantius, Vit. Germani I. 25 (A.D. 473, 492).

to have suffered, Britain was first alienated from the Roman empire by Carausius and Allectus, and was then under Constantius Chlorus. It is difficult to believe that Constantius would sanction a bloody persecution in his dominions, but it is not improbable that local persecutions under severe governors may have broken out. Gildas's *general* statement respecting the persecution by Diocletian rests, as is usual with him, upon an unauthorised transference to the particular case of Britain of the language used by Eusebius (Lib. viii., c. 2) relating to the persecution in general, and is conclusively contradicted by Eusebius himself (viii. c. 13), who says that in Britain Constantius Chlorus "had no share in the hostility raised against us, but even preserved and protected those pious persons under him free from harm and calumny, neither did he demolish the churches, nor devise any mischief against us." Also Sozomen i. 6, and Lactantius, who also distinctly asserts that Constantius suffered no Christian to be killed, but adds, in contradiction to Eusebius, that he allowed the churches to be pulled down. The *individual* case of S. Alban, however, rests upon a local tradition traceable apparently up to 429, the date of S. Germain's first visit to Britain; and perhaps the general assertions of Eusebius and the others may leave room for it, and for one or two other martyrdoms. Though Constantius Chlorus may have discouraged persecution himself, it is by no means improbable that local persecutions may have broken out under severe and bigoted magistrates. That S. Alban's martyrdom, however, happened in the Diocletian persecution, rests only on the knowledge, or according to another reading, the guess (conjicimus for cognoscimus) of the pseudo-Gildas. And the Anglo-Saxon Chronicle, and the Liber Landavensis, although the latter still attributes it to that persecution, date it in 286. All that seems certain is, that within one hundred and twenty-five years after the last persecution, a belief existed at Verulam that a martyr named Alban lay buried near that town. If the persecution was that of Diocletian, the date must have been 304, that persecution beginning with the first edict of Diocletian in March 303, but extending to laymen only with his fourth edict in 304, and ceasing altogether in Britain upon his resignation in 305. In a book of the lives of the abbots of S. Alban's to the time of Eadwar (circ. 970) it is said that among the ruins of ancient Verulam was found a stone chest containing a book written in characters only decipherable by an old monk named Unwyn, who found it to contain the Acts of S. Alban in ancient British. This was translated into Latin in the 12th cent. by William of S. Alban's, at the request of the abbot Simon (d. 1188). These pretended Acts, an impudent forgery of William of S. Alban's, perpetrated with the connivance of his abbot, purport to have been written by a British Christian in 590, when the Saxons had overrun the country and established paganism. In the prologue the author says:—"I have not given my name, lest I should thereby forfeit both my name

and my life." That most worthless of historians, except as a collector of popular ballads and romances, Geoffrey of Monmouth, also mentions S. Alban, but does not tell his story fully. He also names "S. Amphibalus."]

SAINT ALBAN, a pagan, received into his house and sheltered a Christian priest during the persecution of Diocletian, and was so struck by the devotion to God, and blameless life of the man whom he protected, that he placed himself under instruction and became a Christian. A rumour having reached the governor of Verulam, that the priest was hiding in the house of Alban, he sent soldiers to search it. Alban seeing them arrive, hastily cast the long cloak of the priest over his head and shoulders, and presented himself to the soldiers as the man whom they sought.[1] He was immediately bound and brought before the governor. It fell out that the governor was then standing at the altar and was offering sacrifice. When the cloak was removed, which had concealed the face of Alban, and he perceived that the man was not the priest he had ordered to be arrested, his anger flamed hot, and he ordered Alban immediately to sacrifice or to suffer death.

S. Alban steadfastly refused to offer to idols. Then the magistrate asked, "Of what family and race are you?" "How can it concern thee to know of what stock I am?" answered Alban. "If thou desirest to know what is my religion, I will tell thee—I am a Christian, and am bound by Christian obligations."

"I ask thy name, tell it me immediately."

[1] The priest, whose name Bede does not give, was afterwards supplied by the fabricator of the spurious Acts with the name of Amphibalus, from the *cloak* which he wore, Amphibalus being the Greek for a cloak. Bede says that the priest did not suffer then, "his time of martyrdom had not yet come." The forger gave him an absurd name, and invented the acts of his martyrdom. Under the name of Amphibalus this priest figures in some martyrologies on June 22nd with S. Alban, or alone on June 25th.

S. ALBAN. June 22.

"I am called Alban by my parents," he replied. "And I worship and adore the true and living God, who created all things."

Then the governor said, "If thou wilt enjoy eternal life, delay not to sacrifice to the great gods."

Alban rejoined, "These sacrifices which are offered to devils are of none avail. Hell is the reward of those who offer them."

The governor ordered S. Alban to be scourged, hoping to shake his constancy by pain. But the martyr bore the stripes patiently, and even joyously, for our Lord's sake. When the judge saw that he could not prevail, he ordered Alban to be put to death. On his way to execution, the martyr had to cross a river. "There," says Bede, "he saw a multitude of both sexes, and of every age and rank, assembled to attend the blessed confessor and martyr; and these so crowded the bridge, that he could not pass over that evening. Then S. Alban, urged by an ardent desire to accomplish his martyrdom, drew near to the stream, and the channel was dried up, making a way for him to pass over."[1]

Then the martyr and his escort, followed by an innumerable company of spectators, ascended the hill now occupied by the abbey church bearing his name. It was then a green hill covered with flowers sloping gently down into the pleasant plain. Then his executioner refused to perform his office, and throwing down his sword confessed himself a Christian. Another man was

[1] This "river" is a stream, the Ver; it runs between the present church and the site of Verulam. The miracle of drying up the river is an exaggeration. The Ver is nowhere unfordable, and in Midsummer is the merest brook. At the same time that S. Alban dried up the river, says Bede, he miraculously caused a fountain to spring up on the hill of martyrdom. This is probably Holywell, about half way between the abbey and Sopwell nunnery, in a field on the east side of the street called Holywell Hill.

detailed to deal the blow, and both Alban and the executioner who had refused to strike were decapitated together.

On the site of the martyrdom rose a church directly that peace was restored, which, though it must have fallen into ruins during the Saxon pagan domination, was restored when the Anglo-Saxons were converted, and stood in the days of Bede. Afterwards, in 793, Offa, king of the Mercians, founded there the stately abbey of S. Alban's. At the time of the Danish invasions, the monks of S. Alban's sent the body of the saint for safety to Ely, and when all fear of the Danes was over, reclaimed the body, but the monks of Ely refused to surrender it, whereupon they of S. Alban's declared that they had never sent the true body of the saint to Ely, but another one; and that the real relics were buried in a secret place at S. Alban's. They proceeded at once to dig them up and enshrine them.[1] The shrines of S. Alban, "S. Amphibalus," and the martyred executioner, have lately been examined, and no traces of the relics were found; they were scattered by the commissioners in the reign of Henry VIII.[2]

The S. Alban venerated this day at Cologne is a different saint, though at Cologne it is pretended that the church of S. Alban in that city contains the relics of the English proto-martyr. The relics of S. Alban at Cologne were brought from Rome in the year 989, and

[1] There can be no manner of doubt that this was a falsehood. The relics scattered at the Reformation in S. Alban's were only those of the second S. Alban. This is not the only indictment against the monks there.

[2] Bede says, writing in 731, that in the church of S. Alban "to this day the healing of the infirm and the operation of cures does not cease to be famous," although the localities had been forgotten before Offa built his monastery in 793 (Matt. Paris \ it. Off.) Thus, probably enough, the first relics were not genuine. It must be remembered also how scandalous was the forgery of the Acts of S. Alban perpetrated in the same house later.

the supposition that the relics of the proto-martyr of England were carried to Rome after their invention in 793 by King Offa, is destitute of all probability, though it is insisted on by Cologne historians. The S. Alban enshrined at Cologne was given by Pope John XI., to the Empress Theophania, the wife of Otho II., on her visit to Rome in 989; but nothing is known of who this S. Alban was, and how he suffered.

In art S. Alban is represented sometimes in civil, and sometimes in military dress, bearing the palm and sword, or a cross and a sword.

SS. TEN THOUSAND MARTYRS.

(2ND CENT.)

[Roman Martyrology, inserted by Baronius with unpardonable want of caution. These martyrs are not mentioned in any martyrologies before that of Peter de Natalibus, A.D. 1371. De Natalibus was followed by Bellinus, 1498. Greven, Maurolycus, Felicius, Galesinius, and Canisius. These martyrs are utterly unknown to the Greeks, Copts, and even to the Armenians. Surius omitted them in the first and second edition of his "Vitæ Sanctorum." Henschenius the Bollandist wished to relegate their acts as fabulous to an appendix, and Papebroeck only admitted these saints into the body of the Acta Sanctorum because of the mention of them in the Modern Roman Martyrology. Radulph de Rivo, dean of Tongres, at the close of the 14th cent., writes of them, when mentioning various apocryphal acts not read in the church:—"Such are those of Ten Thousand Martyrs who are pretended to have suffered the same sort of death as did Christ on Mount Ararat near Alexandria. But their passion is not inscribed in any authentic Martyrology, nor have I been able to find them in any Kalendar at Rome." The Acts of these martyrs pretend to have been translated from the Greek by Athanasius the librarian of the popes, and dedicated to Peter, bishop of Sabina. There never was an Athanasius, librarian, though there was an Anastasius (A.D. 886), but hese Acts are totally different in style from his writings. Nor was there a Peter, bishop of Sabina, earlier than the year 1216. That it was translated from the Greek is most improbable—no Greek Acts exist, and the saints are unknown to the Greek Menæa, Menologium and Horology.

The Acts are full of absurdities. The emperors Hadrian and Antoninus reign conjointly. A great victory is gained by them which is unknown to history. Ararat is five hundred stadia from Alexandria—of course that in Syria. The emperors march an army of 5,000,000 men against seven thousand men who were on the icy peak of Mount Ararat!]

THE following story is pure romance, and it will be difficult to discover a minute particle of fact in it after we have washed all the fable out.

In the reign of the Emperors Hadran and Antoninus[1] the Gadarenes and people of Euphrates revolted; whereupon the two emperors marched at the head of nine thousand men against the insurgents, but when the Roman emperors discovered that the rebels outnumbered them by a thousand men, they ran away with seven men.[2] But the nine thousand said to themselves, "We will sacrifice to our Gods and then fight the enemy." But suddenly an angel appeared and said to the officers Achatius, Eliades, Theodore and Carterius, "Hearken to me and prove the God of the Christians, He will give you victory." So then Achatius turned to Eliades and the rest and asked, "What say you, my brothers?" Then they all exclaimed, "We believe in the God of the Christians." And with a shout they rushed upon the enemy and put them to flight. The rebels fell into the lake, and down precipices, and not one survived. But it was necessary that Achatius and his companions should receive further instruction, so the angel carried off the nine thousand to the top of Mount Ararat, and seating himself on the perennial snow, began to instruct them. To facilitate the labours of the angel and expedite the conversion of the nine thousand neo-

[1] Antoninus was the adopted son of Hadrian. Hadrian adopted him in 138, the year before he died. That year Hadrian was ill with dropsy, and could not have gone to war. Moreover this war is all pure fiction.

[2] The Acts say seven, but afterwards speak of them as seven thousand.

phytes, the heavens opened, and seven more blessed spirits descended to give the necessary Christian instruction. When the lesson was over the angels vanished. Three days having elasped, the emperors began to enquire "What has become of those soldiers who did not run away; for we, who ran off, prevailed naught."[1] So they sent out scouts to see, and these, reaching the foot of Mount Ararat, saw nine thousand black specks on the snow at the top, and called to them,[2] and the nine thousand newly converted Christians came down and defied the emperors. The scouts were so shocked, that they put ashes on their heads, and for five days drank nothing, but cried incessantly. Then they thought they had better return to the emperors, and inform them of the change which had taken place in the sentiments of the valiant nine thousand. The emperors were stupefied at first, but gradually recovering, sent messengers to five tributary kings—their kingdoms are not specified—with a letter couched in these terms, "To the unconquered kings Sagor, Maximus, Hadrian, Tiberian, Maximian, we the most august emperors of the Romans, Hadrian and Antoninus send greeting: We have intimated to you how that we engaged in war with the Gadarenes and Euphratesites, having a force of nine thousand men. But when we beheld the multitude of the adversaries, we were dreadfully frightened, and ran away with seven men, but nine thousand soldiers remained in the camp, and engaging in battle, and what is marvellous to relate, they overcame ten thousand men of the enemy, and gained the victory. Hearing this, we offered sacrifice to our gods, for we were highly de-

[1] "Nos fugientes nullo modo prævaluimus." Not a brilliant remark.

[2] Ararat is 17,325 feet high, and is shrouded in perpetual ice and snow, the snow limit is at 14,000 feet.

lighted with this victory, but afterwards we fell into the worst difficulties, for we heard that these men had become Christians, and had taken refuge on a very high mountain, which towers above all the mountains of Armenia. Come therefore to us, and we will then consult what is to be done. Farewell." On receiving this letter, the five kings first sacrificed to their gods, then dined,[1] and set off to the extirpation of the Christians, at the head of 5,000,000 men. Messengers were despatched up Ararat to summon the nine thousand Christians before the emperors. They descended, and being conducted before Hadrian and Antoninus, Hadrian at the sight of them began to weep. When he had dried his eyes and recovered his composure, he urged the confessors to sacrifice and return to their allegiance; but they refused. Then all the hosts, five million strong together with seven kings, ten prefects, fifty patricians, and two hundred counts and tribunes, shouted against them, "Away with these men." Then Hadrian asked, "Did you hear these men shouting against you?" And when Achatius admitted that he had heard the cry, the emperor again urged him to sacrifice. Then Achatius said, "I saw in vision nine thousand eagles, and before them all the birds fled and cowered away, and whithersoever they fled, the eagles followed and tore them."

"Oh what a sad set of fellows!" exclaimed the kings, "who dare to liken us kings,—not to foxes, but to barn-door fowls!"

Then the emperor said, "Stone these men." Whereupon the soldiers took up stones and pelted the confessors, but the stones, instead of hurting the Christians, bounded back and struck the servants of the emperors

[1] "Postea pransi sunt, at deinde novos milites Christi perquirere satagebant."

on the head. The sight of this miracle so astonished the soldiers, that a thousand of them were converted on the spot, and joined the Christian band, which thus made up the number of ten thousand. And then the emperors ordered them to be crucified on the top of Mount Ararat. Among the martyrs were one duke, four chief captains, five counts, nine tribunes, eleven princes, two pioneers (campiductores), and twenty trumpeters. All these were rapidly instructed in the Christian faith before they were executed. And as they were crucified, they prayed that whosoever should keep the memorial of their martyrdom in silence and fasting, should obtain health of body and vigour of soul, and prosperity in their business. On this account the martyrs are called the Holy Assisters, Sancti Adjutores.[1]

The bodies of the martyrs were taken down and buried by angels each in a separate grave.

The relics of these fabulous martyrs are preserved in the church of S. Vitus at Prague, at Vienne, Scutari in

[1] Giry and Guerin say in the *Vies des Saints*:—"The Church has always recognized and honoured these admirable soldiers of Christ; and, indeed, formerly at Rome the anniversary of their martyrdom was one of those festivals on which no law suits were carried on. Radulph, dean of Tongres, in his book on the observance of the canons finds several difficulties in the history of these blessed martyrs, and declares that he could hardly believe it if it were not supported by ecclesiastical authority. That authority existed in his day as in ours, for the Roman Martyrology, and Greek Menology mention the ten thousand martyrs crucified on Ararat. As to the difficulties, Cardinal Baronius has so perfectly met them, that they need no longer embarrass any one." Every sentence in this passage contains a deliberate falsehood. The Church did *not* recognize these martyrs till Baronius drew up the modern Roman Martyrology, in the 16th cent. What Radulph of Tongres says is *not* what Giry and Guerin put into his mouth; he says that the story is fabulous, and that he found no mention of the nine thousand in any authentic martyrology, even at Rome. The Greek Menology makes *no* mention of these martyrs. Baronius was misled in saying that it did so, and as for the arguments of Baronius, Papebroeck has completely demolished them in his introduction to the Acts, in the Acta Sanctorum. That Giry and Guerin should dare to make these statements with the commentary of the Bollandist before their eyes, shows a reckless indifference to truth as shocking as it is surprising.

Sicily, at Avila and Cuença in Spain, at Lisbon and Coimbra in Portugal. The Spaniards, on the authority of the notorious forgery, the chronicle of Flavius Dexter, have made these martyrs into Spaniards, and in some of their Breviaries the lections for the festival are taken from the apocryphal acts. The Compostella Breviary says that ten thousand were baptized by S. Hermolaus, bishop of Toledo. Tamayus Salazar turns the angel into S. Hermolaus, and makes Audentius, bishop of Toledo, go into Armenia and bring thence the relics. Nothing was heard of these relics till the 15th or 16th century.

S. PAULINUS, B. OF NOLA.

(A.D. 431.)

[Roman and almost all Latin Martyrologies. Authority:—Mention in the letters of S. Paulinus himself, and of his master Ausonius, mention by Sulpicius Severus, S. Ambrose, S. Augustine, S. Jerome, Pope S. Anastasius and S. Eucherius. Also an account of his death in an epistle of Uranius, priest of Nola, at the time.]

S. Paulinus, the son of Pontius Paulinus, pretorian prefect in Gaul, was born about the year 353, at Bordeaux, or Embrau, four leagues from Bordeaux. The family was noble, of consular and patrician rank, and was a branch of the illustrious Anician family. Paulinus studied with the poet Ausonius, and under his tuition became accomplished as an orator and a poet. He married Tharasia, a Spanish lady of great virtue. The prudence and rank of Paulinus led the emperor Valentinian the Elder to appoint him to be prefect of Rome. Public and private business kept him for fifteen years incessantly occupied, and led him to visit Spain and Gaul repeatedly. On one of his journeys he met S. Ambrose of Milan, who conceived a great respect for

him. His wife bore him one son, after many years of sterility, but the child died almost directly, to the great grief of his father, whose ambition it was to have a son to inherit his name and fortune. On a visit to Nola where he had possessions, Paulinus was struck with certain miracles he saw performed at the tomb of S. Felix, and resolved to devote himself to a Christian life. As yet he was not baptized, and it was not till fifteen years after, at the age of thirty-eight, that he received the washing of regeneration from the hands of Delphinus, bishop of Bordeaux. He then retired into Spain to Barcelona, where his wife had lands, and there the clergy and people forced him to receive priests' orders from the hands of Lampius, the bishop. He remained four years in Spain, sold his possessions there and distributed the proceeds among the poor, and then went to Milan, where he was warmly received by S. Ambrose, who retained him at Milan for a while. After the death of S. Ambrose, Paulinus went to Rome, where he met with an icy reception from the clergy and pope, Siricius, perhaps from his having been in friendly relation with S. Jerome, whom the clergy of Rome detested, and who had been a candidate for the papal throne in opposition to Siricius. Finding his presence occasioned bickerings and annoyance in Rome, Paulinus withdrew to Nola with his wife Tharasia, and there both retired into separate cells and lived as hermits. This proceeding caused universal surprise, and some indignation. Many of his friends remonstrated, among the number was Ausonius, at his burying his splendid talents in an obscure country town, and withdrawing his abilities from the direction of public and ecclesiastical affairs. But in spite of evil report and good report, Paulinus continued to live as a recluse till, on the death

of their bishop, the people of Nola elected him to be their chief pastor. He governed his see with prudence.

He died on June 22nd, in the year 431; and after his death appeared in vision to John, bishop of Naples, his garments white, sprinkled over with stars, and holding a honeycomb in his hand.

The poems of S. Paulinus contain one of the earliest descriptions of Christian painting, in the church of S. Felix at Nola. In the colonnades of that church were painted scenes from the Old Testament: among them were the Passage of the Red Sea, Joshua and the Ark, Ruth and her sister-in-law, one deserting, the other following Naomi in fond fidelity; an emblem, the poet suggests, of mankind—part deserting, part adhering to the true faith.

S. Gregory the Great relates a story of a Paulinus, bishop of Nola, which has found its way into the Breviary as the lesson for the festival of this S. Paulinus. But there were three bishops of Nola of the same name, and the story related by S. Gregory belongs to Paulinus III. It is to the effect that the Vandals devastated Italy and pillaged Nola, carrying off half the inhabitants captive. Paulinus gave himself up as slave in the place of a widow's son. The Vandal incursion did not take place till long after the death of S. Paulinus, the subject of this notice.

June 23.

S. Felix, *P.M. at Sutri in Tuscany*, A.D. 257.
S. Agrippina, *V.M. at Rome, circ.* A.D 258.
SS. Zeno and Zenas, *MM. at Philadelphia in Arabia*, A.D. 304.
S. John, *P.M. at Rome*, A.D. 362.
SS. Martyrs, *at Nicomedia, 4th cent.*
S. Leodegar, *P. at Perles in Champagne, 5th or 6th cent.*
S. Etheldreda, *Q.V. Abss. of Ely*, A.D. 629 (*see Oct. 17th*).
S. Jacob, *B. of Toul in Lorraine, 8th cent.*
S. Lietbert, *B. of Cambrai and Arras*, A.D. 1076.
S. Walhere, *P.M. near Hastiere on the Meuse in Belgium.*
B. Mary d'Oignies, *near Nivelles*, A.D. 1213.

S. FELIX, P.M.

(A.D. 257.)

[Roman and many Ancient Martyrologies. Authority:—Mention in the Martyrologies.]

THIS saint, a priest, at Sutri, in Tuscany, is said to have been arrested and brought before the præfect Turcius. He confessed Christ with great boldness, and declared his joy in being called to witness by his death to the truths he had taught. Turcius asked him why he urged the people to despise the religion of the Roman commonwealth and the ordinances of the emperor.

"Our joy is in preaching Jesus Christ, and in bringing men to eternal life," answered the intrepid priest.

"What sort of life is that?" asked the prefect.

"It consists in fearing and worshipping God the Father, our Lord Jesus Christ, and the Holy Spirit."

Turcius ordered him to be beaten on the mouth with a boulder, and the blows were continued till his whole

face was smashed in, and he died. His deacon Irenæus buried him at Sutri.

Baronius supposed the date of this martyrdom to have been 273, but the Bollandists give good reason for supposing that it took place in 257.

Relics at Sutri.

S. AGRIPPINA, V.M.

(ABOUT A.D. 258.)

[Greek Menology and Menæa and Roman Martyrology, Russian Kalendar. Greatly venerated in Sicily. Authority:—The account in the Menæa and Menology. The Acts are late and are amplifications of the original.]

THIS blessed martyr was a virgin at Rome, who, for the faith of Christ, was stripped by the inhuman magistrate and scourged to death. Her body was carried to Sicily, and thence to Constantinople.

SS. ZENO AND ZENAS, MM.

(A.D. 304.)

[Greek Menæa and the Menology of the Emperor Basil. Introduced thence into the Roman Martyrology by Baronius. Authority:—The account in the Menology and the Greek Acts.]

ZENO, a soldier in Arabia, believed in Christ, and feeling a vehement desire for martyrdom, freed all his slaves and presented himself before the magistrate and confessed Christ. He was beaten and imprisoned. Zenas, a Christian servant, followed him, and kissed his chains, whereupon he was apprehended, and master and servant were executed together next day.

S. JOHN, P.M.

(A.D. 362.)

[Usuardus, Ado, Notker, &c. Roman Martyrology. The ancient Acts existed in the 9th cent., but are now lost.]

THIS day, the vigil of S. John the Baptist, saw the martyrdom of a priest named John, at Rome, under the Emperor Julian. His head was struck off. The head was preserved in the church of S. Sylvester, at Rome, whence that church derived its name of Ad Caput, and the head was exhibited on this day. In course of time it was supposed that this was the head of S. John the Baptist, a mistake which Pope Martin IV. fell into, for he ordered a magnificent reliquary to be made for the head of "the precursor of the Lord," and Boniface VII. had inscribed thereon, "Caput Sancti Joannis Baptistæ."

S. JACOB, B. OF TOUL.

(8TH CENT.)

[Gallican Martyrologies. Authority:—The lections in the Breviary of Langres.]

S. JACOB governed the church of Toul in the 8th century, with singular discretion, being a burning and a shining light to his people. He subscribed the canons of the council of Compiègne in 757. Towards the close of his days, finding himself no longer able to discharge the duties of his office, he resigned his bishopric and retired into a monastery. He made a pilgrimage to Rome in his old age, and on his way back, worn out with the exertion, he rested at Dijon. There he visited the tomb of S. Benignus, and whilst kneeling in prayer there, his soul fled, and he was laid beside the

saint. His sister, Liliosa, who was wealthy, gave the monks of S. Benignus a farm at Bertignacourt, in acknowledgment of their hospitality shewn to the old bishop.

S. LIETBERT, B. OF CAMBRAI.

(A.D. 1076.)

[Belgian and Gallican Martyrologies. Authority:—The Gesta Episcoporum Cameracensium, continued from 1051 to 1076 by Balderic, in Pertz, Mon. Ger. VII., p. 489-599. There is a life by Rodolph, monk of S. Sepulchre at Cambrai, written about the year 1290, but it is a mere amplification of the life in Baldric's supplement to the Gesta Episcop. Cameracensium.]

S. LIETBERT, or Liebert, as he is often called, was closely related to Gerard I. de Florines, bishop of Cambrai and Arras, and was probably his sister's son. He was educated in the bishop's house and under his eye. On completing his studies, Lietbert taught at Cambrai, and his school was frequented by numerous scholars. His uncle ordained him deacon, and called him from his work of instruction to attend to his house, and exercise such duties as the prelate was unable to discharge, on account of his advanced age. The bishop made him archdeacon of Cambrai and provost of the chapter, two offices requiring a man of spirit and resolution to fill them, on account of the continuous encroachments of the castellans, vogts, or voués of the diocese. It was the custom for bishops and abbots in these troublous times to appoint nobles to be the voués or vogts, that is, protectors of the Church lands. These officers undertook to defend the Church property from invasion and robbery, and in return were given certain privileges and fees. But these officers in many cases became intolerable tyrants, robbing and oppressing the retainers of the Church instead of defending them from foreign assault.

Cambrai was at that time suffering from such a castellan, named Watier; but his violence and rapacity brought him to a tragic end, and his widow marrying John, Voué of Arras, transferred to him, without consulting the diocese, the rights of her former husband. This Lietbert resented on behalf of his uncle and the retainers of the see, and he made himself master of Hugh, the son of the late castellan, who was a child, and placed him under tutelage approved by himself, hoping thereby to train up a future defender of the Church lands of Cambrai in docility to the clergy and with respect to the liberties of the people.

The old Bishop Gerard expired in the arms of his nephew on the 14th March, 1051, and Lietbert was immediately elected in his room by the people and clergy of Cambrai. The Emperor Henry III., who was then at Cologne, immediately ratified the election, and invested Lietbert with the temporalities of the see. This took place on Easter Day, March 31st, in the same year, 1051. The bishop-elect at once returned to Cambrai, but on approaching the town, found that John of Arras, profiting by the vacancy of the see for three weeks, had installed himself and his wife in the palace, had driven the clergy out of the church of Notre Dame, and had plundered the treasury. The town was occupied by his soldiers, who held the people in subjection, and committed grave disorders. Lietbert retired to the castle of Château Cambresis, where he remained till Baldwin V., count of Flanders, at his request, compelled John of Arras to allow the bishop-elect to enter his episcopal city, and occupy his palace there.

After S. Lietbert had repaired the damages done by the voué and his soldiers, he set out to Rheims to receive holy unction from the hands of his metropolitan.

But on his way he visited Châlons-sur-Marne, where he was ordained priest by the bishop, Roger II. The emotion of S. Lietbert, on receiving the sacred commission, was very great. When the words, "Receive the Holy Ghost, whose sins you remit they are remitted," were uttered, he trembled violently, and his cheeks were bathed in tears.

From Châlons he betook himself to Rheims, where all the bishops of the province were assembled at the summons of the archbishop. Henry I., king of France, who had just espoused the daughter of the grand duke of Russia, was present with his youthful queen. At his request, the new bishop blessed his bride and placed the royal crown on her head.

On his return to Cambrai, Lietbert went at once to the great church of Our Lady to offer his thanks to God and the Virgin Mother, and then turning to the people, exhorted them to lead godly and virtuous lives. The life of the bishop was one offering a striking contrast to that of most other prelates of his time, who lived in splendour and luxury. His biographer says: "He was an example to his flock. He avoided all luxury in dress, all devotion to frivolous pastimes, long sleep and inactivity. He had a horror of jealousy, detraction, envy, and pride. Avarice he regarded as poison. Everything he did was done gravely, without bustle, but also without dilatoriness. He avoided all quarrels, and endured hostility with great composure, labouring to soften it by every means in his power. He never had recourse to force, but always tried persuasion and counsel . . . He was gentle, affable, diligent in discharge of his duties, full of kindness to his people, listening with indulgence to the complaints of the oppressed, and showing himself considerate towards all, giving to the poor and indigent

all that he could spare, and acting with holy boldness and evangelical liberty towards the great and mighty of this world. Often he addressed the soundest advice to his people, visited them in their homes, patched up their quarrels, reconciled differences, and studied to please all that he might win them to Jesus Christ."

The churches of Cambrai and Arras had been in the enjoyment of rest for some years under the good and firm government of S. Lietbert, when the desire to make a pilgrimage to the Holy Land came upon him. He therefore created Hugh, son of Watier, castellan or voué of Cambrai, and placed him under the tutelage of Anselm, a good knight of high moral character. He took with him Walcher his archdeacon, Hugh his chaplain, Erlembold the city judge, and Erlembold the Red, and at the head of three thousand pilgrims started for the Holy Land across Germany, in the spring of 1054.

As long as they were on German soil, the pilgrims fared well enough, but on reaching Bulgaria, they found none but men who inhabited the forests and subsisted upon plunder.

To shorten their voyage, the immense train crossed the Danube, and entered Pannonia. The king of Hungary, uneasy at the invasion of such a swarm, and uncertain of their purposes, ordered a party of the crusaders to appear before him. Lietbert headed the deputation, bearing the cross on his breast. The king, touched by the dignity of the prelate, invited him to sit down near him, and inform him of the object of his journey. He was incredulous when the real motive which had actuated this great swarm was disclosed to him, and he ordered armed men to watch the pilgrims through his territories, and with great courtesy provided them with the necessaries of life. From Hungary the

crusaders passed into Bulgaria, where the barbarian inhabitants fell on a marauding band of pilgrims, and killed and wounded many of them. The prelate, on hearing of the onslaught, exhorted his followers to advance in faith, and not to be discouraged at the dangers which beset their path. For the next seven days they were unmolested, but on the eighth they saw men on horseback, half naked, their heads adorned with floating ribands, armed with bows and arrows, and wearing long cloaks and high boots, emerge from the forest. The pilgrims fled in dismay, but the prelate encouraged them, and leading the way, was allowed to pass unmolested, and the barbarians even acted as guides to them, indicating their road. After a while the pilgrims reached Laodicea, where they embarked, and were cast on the coast of Cyprus by a tempest. The bishop had now seen the greater part of his companions in this ill-judged expedition perish from disease and famine in Bulgaria, or swallowed up in the sea near Cyprus. Those who survived were sinking under their various miseries, and were morally and physically disorganized.

Returning to Laodicea, they learnt that still greater dangers awaited them on the route to Jerusalem. The bishop of Cambrai felt his courage abandon him, and believed that God himself was opposed to his pilgrimage. Perhaps his conscience reproached him for his fool-hardy enthusiasm, which had cost over two thousand poor Picards and Flemings their lives. His crusade had been more destructive to life, and conducive to misery, than many a war of his time. He returned through a thousand dangers to his diocese, where he built a church in honour of the Holy Sepulchre, which he had never seen.

Shortly after his return, the emperor restored the

castellanship to John of Arras, but the bishop succeeded in withdrawing the city again from his dangerous protection, and consigning it to the young Hugh, who was under the guardianship of his own creature, the knight Anselm. The advantage to the city became speedily apparent. "The inhabitants," says the biographer, "who had for long been exposed to degradation, and were reduced to poverty, recovered a new life under the blessings of peace, and seemed like men escaping from their tomb. Thanks to the care and solicitude of their pastor, in the town of Cambrai and in its neighbourhood, mercy and truth met together, justice and peace kissed each other.

"All the gates were open, no robbers, no ravishers, no one who sought to defraud his neighbour, was to be found. The clerks abundantly provided for, sang the praises of God, and the laity exercised their trades in all tranquillity. Happy are the people that are in such a case, but more happy the pontiff who procured them these advantages."

But this time of prosperity drew to a close. The young Hugh turned out like his father, and only awaited an opportunity to shake off the fetters that had been placed on him, and use his liberty to harass and despoil the unfortunate people of Cambrai. That opportunity speedily presented itself. The bishop had been summoned to assist at the consecration of Philip I., son of Henry I., at Rheims, on May 23rd, 1069, together with twenty-three other prelates. The archbishop Gervase had the highest respect for his suffragan of Cambrai, and he was pleased to give token of his regard in a signal manner.

On Holy Thursday, the metropolitan, in his pontifical habits, was advancing to the altar to celebrate the divine

mysteries, when he perceived S. Lietbert: he at once divested himself of his sacred ornaments, laid them upon S. Lietbert, and insisted on his chanting the solemn offices of the day in presence of all the people, and in the place of the archbishop.

On his return to the city of Cambrai, the venerable Lietbert found that young Hugh had asserted his independence, and held Cambrai against him. The bishop was driven from Cambrai, from Porgival, from Inchy and other places, and Hugh overran the country, exacting fines, spreading disorder, and allowing his followers to pillage the citizens and peasants.

Thereupon the bishop excommunicated Hugh, and the sentence worked among his followers, so that the castellan was obliged to come to terms with the prelate. He was the more inclined so to do, that he desired to marry the niece of Richildis, countess of Mons, and he knew that this was not possible till the ban was removed. But his submission was only feigned. Shortly after, hearing that S. Lietbert was at the village of Buricellum,[1] to dedicate a church, and to confirm children. Hugh gathering around him some of his most determined partizans, surrounded the house by night in which the bishop was sleeping, broke into it, killed those who opposed him, drew the old prelate from his bed, and carried him off to Oisy, his castle, where he threw him into a dungeon.

The news spread, and aroused general indignation. Arnold, count of Flanders, and his mother Richildis, countess of Mons, united their troops and marched to Oisy, where they forced Hugh to restore the bishop to liberty and to his cathedral. S. Lietbert shortly after

[1] Boiri-Beguesel, Boiri-Ste-Rictrude or Boiri-St-Martin, or Bourlon; it is not known which of the four.

assembled his troops and the citizens who adhered to his party, and drove the turbulent castellan out of the country, and destroyed his castle.

One weird story told by his biographer must not be omitted. S. Lietbert was wont at night to visit the churches of Cambrai, and pray in them for the welfare of his flock. He made these rounds barefoot, accompanied by his chaplains. One night—it was Easter eve—the prelate, after having visited all the churches and oratories of his episcopal city, came to the little chapel of the Holy Sepulchre adjoining a large grave-yard. The Easter moon shone ghostly in at the windows of the circular chapel and over the cemetery without. It was the night on which Christ's body lay in the tomb, but his spirit preached to the spirits in prison, and Lietbert, in harmony with the occasion, thought of the dead, and uttered a solemn prayer for those who lay in the churchyard outside, and whose bones mouldered under the flagstones of the chapel in which he knelt. When the prayer was ended, his chaplains, with curdling blood, heard, or in their alarm fancied they heard, the dead respond Amen from their tombs and graves.

Under the prudent and peaceable government of the bishop, the city again recovered its prosperity. "The town," says the historian, "formerly ill-fated through troubles and wars which desolated it so frequently, by degrees became populous and flourishing."

But the tranquillity was again threatened in the old age of S. Lietbert. Robert the Frisian, having taken possession of the county of Flanders after the death of his nephew Arnold, killed in the battle of Cassel, marched towards Cambrai to dissever it and the whole of the Cambrésis from the empire of Germany. His troops, dispersed over the country, caused great misery. The

bishop, broken by age and sickness, had sent to Robert a deputation of the most honourable citizens of Cambrai, to entreat him to desist, but Robert had replied that unless the bishop surrendered the city, he would destroy it with fire and sword.

On hearing this, the dauntless old man ordered his litter to be got ready, and in spite of his sickness, ordered his servants to carry him into the hostile camp.

On arriving in the presence of Count Robert, he reproached him, and ordered him to leave the lands of his mistress and lady, S. Mary. The count scornfully refused.

Then the old bishop with painful effort raised himself on his litter, and bidding his clerks give him a stole, and his pastoral staff, he excommunicated the count and the whole army, till they should make satisfaction for the wrong done.

Robert was struck with dismay. The firmness of the old man, the respect he inspired, and the consciousness of wrong worked on the fears of the count, and that day he gave orders for the army to withdraw.

Thus the city was delivered from a serious peril which menaced it, by the courage of its holy bishop.

He died not long after, after a pontificate of twenty-six years.

S. WALHERE, P.M.

(DATE UNCERTAIN.)

[Belgian Martyrologies, the Gallican Martyrology of Saussaye, &c. His history is traditional.]

S. WALHERE, called in the Walloon country S. Vohi, was born at Bouvignes, once a large town famous for its copper workers, now a small village nearly opposite

Dinant, on the Meuse, commanded by the crumbling castle of Crève-cœur. He was ordained priest, and became archdeacon of Onhaye. He was universally respected for his piety.

One day he visited his nephew, the parish priest of Hastiére, to remonstrate with him for his dissolute conduct, which caused general scandal. His remonstrances so exasperated the young priest, that as he was rowing his uncle down the Meuse, he beat out his brains with the scull of the boat. The body of the archdeacon fell into the river, and was washed down to Bouvignes; whence it was conveyed to Onhaye and there buried. His tomb there is an object of pilgrimage on this day from all parts of Walloon Belgium. Some portions of his relics are at Dinant and at Bourges.

B. MARY D'OIGNIES.

(A.D. 1213.)

[Modern Belgian Martyrologies. Authority:—A life, the two first books of which were by Jacques de Vitry, Bishop of Acre and Frascati; he had been canon at Oignies at the time that Marie lived there. He was her confessor, and had often familiarly conversed with her. She bequeathed to him a handkerchief which had often been moistened by her tears, and he, in his will, requested to be buried at Oignies, A.D. 1244. The third book of this life, containing anecdotes of the saint, was added by her contemporary Thomas de Chantipré.]

Marie D'Oignies led one of those distressing lives which are rather subjects for wonder than for imitation.

She was born at Nivelles in the diocese of Liége, of rich parents. From earliest childhood she exhibited a capricious love of self-torture and poverty which astonished and annoyed her parents. Her childish enthusiasm was directed towards the religious life, and when she

saw a nun in the road, she would run after her and put her little feet in the places where the religious had trod.

At the age of fourteen, she was married to a young nobleman of honour and virtue. She was active in the discharge of her domestic duties, but spent a great part of the night in prayer, and when she slept lay on planks, which she introduced into the bed, much to the inconvenience of her husband. He good-naturedly submitted to her eccentricities, and being of a pliant nature, and finding, perhaps, after a struggle, that it was impossible for his weaker will to dominate her resolution, he allowed Mary to have her own way.

Her conduct in other circumstances would have driven her husband into dissipation, but the young man to whom she was united was fortunately of too phlegmatic and pliable a disposition to be goaded into infidelity, and he placidly submitted to conform his life to hers, allowed her to dispose of his property, and distribute it with indiscriminate charity among the poor.

Their relations on both sides were highly exasperated, they remonstrated, scolded, scoffed. The husband turned to his wife, and Marie was supremely indifferent to all but the concerns of her soul. She was rewarded, we are told, by Jacques de Vitry, by an extraordinary gift of tears, so that she could not speak or think of any religious subject without her eyes overflowing, and the sight of a crucifix, an object which must have encountered her eyes at every turn in so Catholic a country, threw her into transports of weeping.

One day in Lent her sobbing during mass was so distracting to both priest and congregation, that the former was obliged to request her to moderate her feel-

ings, and being quite unable to do so, she was forced to leave the church. According to the story,' she then besought God to let the priest understand that this troublesome gift of tears was not subject to control. Accordingly shortly after, when the priest was saying mass, his tears burst forth in spite of all his efforts to restrain them, and soaked his chasuble and the altar linen.

Marie and her husband lived at Wilenbroeck, near Nivelles, and undertook the charge of lepers, to whom they ministered with their own hands. Her various acts of self-torture are too painful to be here detailed. She ate only the hardest and coarsest black bread, and ate only once a day. Sometimes she spent eight or nine days without food, and once extended her total fast to thirty-five days; or at least, her friends believed that she did. What is perhaps more remarkable, is that she sometimes spent several months in succession without speaking.

At length, with the easily obtained consent of her husband, Marie left him and her home to take up her abode at Oignies, where she lived the rest of her days in a cell near the church.

She died there, at the age of 36. Her relics were enshrined by order of Pope Paul V. in 1609. Portions are still in the church of Oignies, and her shift, which women expecting confinement put on, believing it will ensure them an easy delivery.

In Belgium she is invoked by women in child-birth, and also in fever.

What became of her husband after she left him is not known, whether he continued ministering to lepers, or whether he accommodated himself to altered circumstances, and returned to his former course of life.

The Blessed Marie d'Oignies is represented with an angel at her side, as she is said to have been always conscious of the presence of the guardian angel, and at table to have conversed familiarly with angels. Also prostrate at the foot of a crucifix. She is said to have obtained by her prayers the conversion of a sinner, and when she learned that he had relapsed, she cast herself before the crucifix and would not desist from prayer and rise, till she was satisfied that her prayer for his restoration was granted. She is also represented with the Blessed Virgin spreading her mantle over her head to protect her from rain, in accordance with one of de Vitry's stories.

Nativity of S John the Baptist (June 24th).

June 24.

THE NATIVITY OF S. JOHN THE BAPTIST.
SS. MARTYRS *at Rome, under Nero,* A. D. 64.
S. SIMPLICIUS, *B. of Autun, 5th cent.*
SS. AGOARD AND AGILBERT, *MM. at Creil, near Paris.*
S. IVAN, *H. in Bohemia, 9th cent.*
S. BARTHOLOMEW, *H. in the island of Farne,* A.D. 1182.

THE NATIVITY OF S. JOHN THE BAPTIST.

[Both by Greeks and Latins. Ancient Carthaginian Kalendar. The Sacramentaries of S. Leo, and Gelasius, the Ambrosian Missal, Coptic, Arabic, Russian Kalendar; all Latin Kalendars and Martyrologies, after the 5th cent., but not before. Modern Anglican Reformed Kalendar. Other festivals of S. John are observed. Feb. 24th, the Invention of the Head of the Baptist at Jerusalem. Aug. 29th, the Decollation of S. John. Sept. 24th, the Conception of S. John. Jan. 7th, in the Greek and Russian Church, a Memorial of S. John Baptist. May 25th, The Invention of the Head of the Baptist at Comana; this latter in the Greek and Russian Kalendar, and Arabic Synaxarium. Authority :—The account in the Gospels. For convenience, the whole history of S. John Baptist is here given, instead of breaking it into two portions, giving his nativity here and his death on Aug. 29th.]

SAINT JOHN THE BAPTIST belonged to the priestly race by both his parents, for his father Zacharias was himself a priest of the course of Abijah,[1] offering incense at the very time when a son was promised to him; and Elizabeth was of the daughters of Aaron.

The divine mission of the Baptist was the subject of prophecy many centuries before his birth. That birth, not according to the ordinary laws of nature, but through the miraculous interposition of God, was foretold by an angel, who proclaimed the character and office of this wonderful

[1] 1 Chron. xxiv. 10.

child. "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Zacharias said to the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." Then the angel answering, said to him, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold thou shalt be dumb until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."[1]

And now the Lord's gracious promise tarried not; Elizabeth, for greater privacy, retired into the hill-country, whither she was soon after followed by her kinswoman Mary.

And it came to pass that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; and spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb; and whence is this to me, that the mother of my Lord should come to me? for, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy; and blessed is she that believed; for there shall be a per-

[1] Luke i. 5, 25.

ZACHARIAS WRITING THE NAME OF JOHN.—John D. Ghirlandago.

S. JOHN BIDDING FAREWELL TO HIS PARENTS.—Fra Filippo Lippi.

[June 24.

formance of those things which were told her from the Lord."[1]

Three months after this, and while Mary still remained with her, Elizabeth was delivered of a son. The birth of John preceded by six months that of our Blessed Lord.

On the eighth day the child of promise was brought to the priest for circumcision, in conformity with the law of Moses.[2] As the performance of this rite was the accustomed time for naming a child, the friends of the family proposed to call him Zacharias, after the name of his father. The mother, however, required that he should be called John; a decision which Zacharias, still speechless, confirmed by writing on a tablet, "His name is John."

The judgment on the father's want of faith was at once withdrawn. "His mouth was opened immediately, and his tongue loosed, and he spake, and praised God."

God's wonderful interposition in the birth of S. John had impressed the minds of many with a certain solemn awe and expectation.[3] A single verse in S. Luke's Gospel contains all that we know of S. John's history for the space of thirty years; the whole period which elapsed, before we next hear of him. "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing forth unto Israel."[4] S. John was ordained to be a Nazarite from his birth.[5] A Nazarite was one who by a vow of a peculiar kind, was set apart from others for the service of God, and under the Jewish dispensation corresponded to the religious,—the anchorite, hermit, monk, or nun,—of the Christian dispensation. A Nazarite undertook his obligations either for a definite time, or for life. During the time of his consecration he was bound to abstain from every production of

[1] Ver. 41, 45. [2] Lev. xii. 3. [3] Luke iii. 15.
[4] Luke i. 80. [5] Ver. 15.

the vine, was forbidden to cut the hair of his head, or to approach any dead body; but, if we may quote the case of Samson, was allowed to live in the married estate. According to the Mishna, the vow of the Nazarite lasted usually thirty days, but double vows for sixty days, and treble vows for a hundred days were sometimes made. Of Nazarites for life three are mentioned in Scripture, Samson, Samuel, and S. John the Baptist.

S. John, dwelling by himself in the wild and thinly peopled region westward of the Dead Sea, prepared himself by self-discipline, and by constant communion with God, for the wonderful office to which he had been divinely called. The very appearance of the holy Baptist was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment of camel's hair,[1] attached to his body by a leathern girdle. His food was such as the desert afforded—locusts[2] and wild honey.[3]

And now the long-secluded hermit came forth to the discharge of his office. His supernatural birth, his hard ascetic life, his reputation for extraordinary sanctity, and the generally prevailing expectation that some great one was about to appear—these causes, without the aid of miraculous power, for "John did no miracle,"[4] were sufficient to attract to him a great multitude from "every quarter."[5]

Brief and startling was his first exhortation to them, "Repent ye, for the kingdom of heaven is at hand."

Some score of verses contain all that is recorded of S. John's preaching, and the sum of it all is repentance; not mere legal ablution or expiation, but a change of heart and life. Many of every class pressed forward to confess their

[1] 2 Kings i. 8.

[2] Levit. xi. 22. Locusts are eaten either pounded and mixed with flour in cakes, or fried in butter, or smoked and boiled or roasted.

[3] Ps. lxxxi. 16. [4] John x. 41. [5] Matt. iii. 5.

S. JOHN BAPTIST IN THE DESERT.
After Campagnola

sins and to be baptized. The preparatory baptism of S. John was a visible sign to the people, and a distinct acknowledgment by them, that a hearty renunciation of sin and a real amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand.

Among the Jews initiation as a proselyte was performed by circumcision, baptism, and sacrifice. Maimonides says that circumcision was instituted in Egypt, baptism in the wilderness on the escape from Egypt, and sacrifice at the giving of the law.[1] As thus iterating a solemn act which signified initiation into certain privileges and obligations, the act of S. John drew down on him the jealous suspicion of the Scribes and Pharisees, and they sent to demand his authority for baptizing. "Why baptizest thou, if thou be not the Christ, nor Elias, neither that prophet?"[2]

His answer was, "I baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire."[3]

As a preacher, the Baptist was eminently practical and discriminating, and his earnestness convinced many. In the prophetic words of his father Zacharias, "He went before the face of the Lord to prepare his ways, by giving knowledge of salvation unto the people for the remission of their sins."[4]

To the selfish and covetous he preached charity: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To the tax-gatherers he preached rectitude: "Exact no more than

[1] See the important remarks on baptism among the Jews before the time of the Baptist and the institution of Christian Baptism in Lightfoot's Horae Hebraicæ on S. Matt. iii. 6.

[2] S. John i. 4. [3] S. Matt. iii. 11. [4] S. Luke i. 76, 77.

that which is appointed you." To the soldiers, moderation and contentment, "Do violence to no man, neither accuse any falsely; and be content with your wages." To all he preached repentance: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." But always his exhortations to repentance were joined to a prophecy that Christ was coming to set up His kingdom; and that He would test their works and sift them, and judge His people aright; "whose fan is in His hand, and He will throughly purge His floor, and gather the wheat into His garner; but the chaff He will burn with fire unquenchable."[1]

When the time for our Blessed Lord's ministry to begin had arrived, Christ came to John to Jordan to be baptized of him. "But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, This is My Beloved Son, in whom I am well pleased."[2]

After this S. John seeing Jesus coming towards him, pointed Him out to those around him, saying, "Behold the Lamb of God, which taketh away the sins of the world. This is He of whom I said, After me cometh a man which is preferred before me, for He was before me. And I knew Him not; but that He should be made manifest to

[1] S. Luke iii. 7, 17. [2] S. Matt. iii. 13, 17.

S. JOHN BAPTIZING JESUS.
From a Fresco.

June 24.

Israel, therefore I come baptizing with water." And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."[1]

There is a serious discrepancy here between the accounts of the two Gospels, which it is difficult to reconcile. How is S. John's acknowledgment of Jesus at the moment of His presenting Himself to baptism compatible with his subsequent assertion that he knew Him not till the descent of the Holy Ghost? It must be borne in mind that their places of residence were at two extremities of the country, and it is quite possible that the Saviour and the Baptist had never before met; in that case the hesitation of S. John at baptizing our Lord must have been on account of some supernatural awe falling upon him which he could not account for, in the presence of the God-Man, and the words were uttered in unconscious prophecy.

With the baptism of Jesus, S. John's more especial office ceased. He still continued, however, to present himself to his countrymen in the capacity of witness to Jesus. Two days after the remarkable scene recorded by S. John the Evangelist, John stood, and two of his disciples with him, when Jesus walked past. Then again he exclaimed, "Behold the Lamb of God!" Thereupon the two disciples, of whom one was S. Andrew, followed Christ.

From incidental notices in Scripture we learn that S. John and his disciples continued to baptize for some time after our Lord entered upon his ministry.[2] We gather also that S. John instructed his disciples in certain moral

[1] S. John i. 29, 34. [2] S. John iii. 23; iv. 1; Acts xix. 3.

and religious duties, as fasting,[1] and prayer.[2] But shortly after he had given this testimony to the Messiah, John's public ministry was brought to a close.

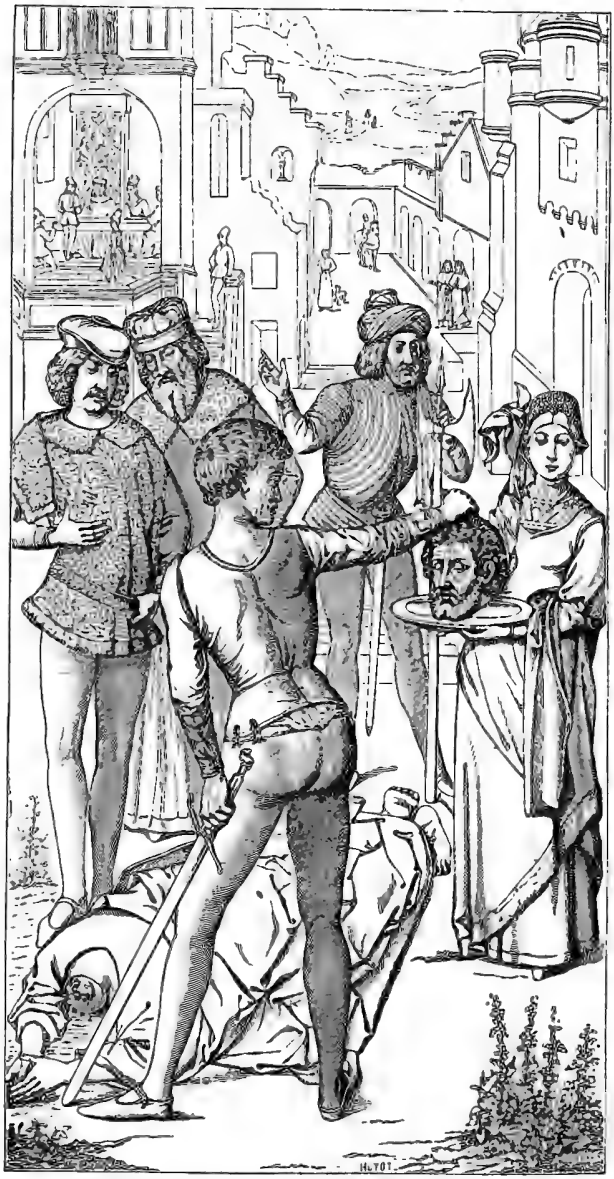
In daring disregard of the divine laws, Herod Antipas had taken to himself the wife of his half-brother Philip. Herod Antipas was the son of Herod the Great by Malthace, a Samaritan. His father had originally destined him as his successor in the kingdom, but by the last change of his will appointed him tetrarch of Galilee and Peræa. He had married a daughter of Aretas, king of Arabia Petræa, but becoming enamoured of Herodias, the wife of his half-brother, he deserted his wife, received the infamous woman to his court and installed her as his queen. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, however, did not occur till after the murder of S. John the Baptist.

At a later time the ambition of Herodias proved the cause of her paramour's ruin. She urged him to go to Rome to gain the title of king; but was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunun, A.D. 39. Herodias voluntarily shared his punishment, and he died in exile. It was to this Herod Antipas that Christ was sent by Pilate for trial, when Herod had come to Jerusalem to celebrate the Passover.[3]

S. John the Baptist boldly reproved Herod for the scandal he gave by his connection with his brother Philip's wife, and for his other sins.[4] Herod thereupon cast him into prison.

The place of his confinement was the castle of Machaerus, a fortress on the eastern shore of the Dead Sea.

[1] S. Matt. ix. 14; S. Luke v. 33. [2] S. Luke xi. 1. [3] S. Luke xxiii. 6, 12. [4] S. Luke iii. 9.



BEHEADING OF S. JOHN THE BAPTIST. June 24.

It was here that reports reached him of the miracles which our Lord was working in Judæa. With a view, therefore, to overcome the scruples of his disciples, the Baptist sent two of them to Jesus himself to ask the question, "Art thou He that should come, or are we to look for another?" They were answered by a series of miracles wrought before their eyes; and while Jesus bade the two messengers carry back to S. John the report of what they had seen and heard, as His only answer, He took occasion to guard the multitude who surrounded him from supposing that the Baptist himself was shaken in mind, by making a direct appeal to their knowledge of his character and life. Jesus further proceeded to declare that John was, according to the true meaning of the prophecy, the Elijah of the new covenant, foretold by Malachi.[1] The event indeed proved that John was to Herod what Elijah had been to Ahab. Nothing but the death of the Baptist would satisfy the resentment of Herodias. A court festival was kept at Machaerus in honour of the king's birthday. After supper the daughter of Herodias came in and danced before the company, and so charmed was the king by her grace, that he promised with an oath to give her whatsoever she would ask.

Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought in a charger to the damsel that she might take it to her mother, and the adultress might glut her vengeful spirit by the bloody spectacle.

His death is supposed to have occurred just before the third Passover, in the course of our Lord's ministry, A.D. 30.

The festival of the nativity of S. John has been cele-

[1] Mal. iii. 4.

brated by the Church from a remote age. S. Augustine[1] says in the 5th cent.: "This day of the nativity is handed down to us, and is this day celebrated. We have received this by tradition from our forefathers, and we transmit it to our descendants to be celebrated with like devotion." He observes that the Church usually celebrates the festivals of saints on the days of their deaths, but that the feast of S. John the Baptist is excepted from this rule, because this saint was sanctified in his mother's womb.

A mystical signification may have attached to the position of this day in the kalendar. For in the months of June and December are the solstices,—with the first, the day's decrease, with the latter they increase. In connection with this the words of the Baptist, "He must increase, but I must decrease,"[2] acquire a new and fanciful significance. S. Augustine says: "At the nativity of Christ the days increase in length, on that of John they decrease. When the Saviour of the world is born, the days lengthen; but when the last prophet comes into the world, the days suffer curtailment."

The fathers of the council of Agde in the year 506 reckon this festival as one of the chief in the whole year; but it is not found in the kalendar of Bucherius, which is assigned to the middle of the 4th cent., nor to the list of festivals in the Apostolic Constitutions.[3] The first notice of it is in the Carthaginian Kalendar, and it was probably first observed in the African Church, and thence introduced into the West. In the 5th cent. it was everywhere observed, as is evident from the sacramentaries of S. Leo and Gelasius and all martyrologies and kalendars.

In the ancient Carthaginian Kalendar, and in the old Gotho-Gallican Missal, the festival was without a vigil.

[1] Serm. 292, in Natali Johannis Bapt. [2] John iii. 30. [3] Lib. viii., cap. 33.

But we find the vigil in the sacramentary of S. Leo, and in the Ambrosian Liturgy.

The festival was observed by the reciting of three masses. Alcuin gives the following reasons—one was said on the vigil in honour of him as the forerunner, preparing the way of the Lord; the second was said on the morning in honour of his ministry as Baptist; the third later is the day in honour of his having been a Nazarite from his mother's womb.[1] Another observance consisted in a procession to the fonts. In the sacramentary of S. Leo is a "missa ad fontem."

The observance of the vigil was often associated with customs of pagan origin, some of which were condemned by ecclesiastical councils.

S. Augustine forbids the inhabitants of Libya bathing on this day, as a pagan custom.[2] Petrarch, in a letter addressed to Cardinal Colonna, describes how in 1330 the women of Cologne were wont at sunset on the eve of S. John to wash their arms and feet in the Rhine, thinking thereby that they washed off all the ills that might befall them in the year to come. This custom still prevails in the Walloon country.

S. Eligius in his pastoral allocutions forbids those whom he had converted in Gaul to celebrate S. John's eve with round dances and other pagan customs, and the 4th canon of the council of Leptines or Lestines, in 743, forbids the pagan custom of on that day making the need-fire by rubbing two sticks together. The usage of making Beltane fires, a heathen custom, has continued to the pre-

[1] See also Amalarius, lib. iii., cap. 38.

[2] "Natali Johannis de solemnitate superstitiosa pagana Christiani ad mare veniebant et se baptizabant," and "ne ullus in festivitate S. Johannis in fontibus aut paludibus aut in fluminibus, nocturnis aut matutinis horis se lavare præsumat, quia hæc infelix consutudo adhuc de Paganorum observatione remansit."

sent day, and is observed on Midsummer eve nearly all through Europe, and is justified by the text, "He was a burning and shining light," words used by our Lord to qualify the Baptist.

S. John is regarded as patron against convulsions and epilepsy, which are called in France and Belgium, "Le mal Saint Jean."

Some observations on his relics will be made on the day of his decollation, Aug. 29th.

S. John Baptist is depicted with long hair and beard (usually rough and uncombed in the Greek paintings); he is clad in a tunic of camel's hair with a leathern girdle, and over this a mantle; his feet are usually bare, but are sometimes shod with sandals. The Greek Church translates literally those words of S. Mark, "Behold I send My *Angel* (messenger) before Thy face;" and its artists constantly attach wings to the shoulders of the Baptist. In the earlier figures S. John holds in one hand an *Agnus Dei*, to which he points with the other in allusion to the testimony of the holy Precursor, "Behold the Lamb of God," &c. In later representations he holds a staff surmounted by a cross, from which streams a *vexillum* or pennon inscribed "*Ecce Agnus Dei.*"

SS. MARTYRS UNDER NERO.

(A.D. 64.)

[Modern Roman Martyrology. Authority:—Tacitus, Ann. Lib. xv.]

THE city of Rome caught fire on July 19th, A.D. 64, on the same day that it had been burnt by the Gauls four hundred and fifty years before. The fire is said to have broken out in all fourteen quarters of the city, and to have burnt for six days and seven nights, with fierce intensity.

It only died out when deprived of aliment, after having ravaged the city from the grand circus at the foot of the Palatine hill to the extremity of the Esquiline quarter, where it was arrested by the destruction of a large number of houses, so as to produce a chasm which the flames could not overleap.

The fire was first observed in the gardens of Tigellinus, prefect of the pretorian guard; this circumstance aroused vague suspicion, which was heightened by slaves of the imperial household being reported to have been seen spreading the flames. The Emperor Nero was at Antium when the conflagration broke out; he remained there till the third day, receiving message after message, and giving no orders. But when the disaster had reached its extremity, a savage gleam of curiosity lit up his troubled spirit, and he hastened to the tower of Mæcenas, whence he could view the blaze. There, in his theatrical costume, lyre in hand, he thought it becoming to recite Homer's account of the destruction of Troy. His eager anticipations of being the new founder of Rome, lent a colour to the spreading rumour that he was himself the author of the conflagration, and it was hinted that he had ordered Rome to be fired, that he might enjoy the glory of rebuilding it. It is extremely improbable that such was the case. His boasting of what he should do perhaps originated the suspicion. But the suspicion assumed a sufficiently threatening character to make it expedient for the emperor to divert it from himself. He declared the Christians to be guilty of the burning of Rome, and turned upon their innocent heads the rage of the people.

Inventive cruelty sought out new ways of torturing these victims of popular hatred and imperial injustice. The calm and serene patience with which they were armed by their religion against the most excruciating

sufferings may have irritated still further their ruthless persecutors. The sewing up men in the skins of beasts, and setting dogs to tear them to pieces, may find precedents in the annals of human barbarity; but the covering them over with a kind of dress smeared with wax, pitch, or other combustible matter, with a stake under the chin to keep them upright, and then placing them to be slowly consumed, like torches, in the public gardens of popular amusement,—this seems to have been an invention of Nero's refined barbarity; and, from the manner in which it is mentioned by the Roman writers, as the most horrible torture known, appears to have made a profound impression on the general mind. Even a people habituated to gladiatorial shows, and to the horrible scenes of wholesale execution which were of daily occurrence during the reign of Tiberius, Caligula, and Nero, must yet have been in an unusual state of exasperation to endure, or rather to take pleasure in, the sight of these unparallelled barbarities. Thus, the gentle, the peaceful religion of Christ was welcomed upon earth by new applications of man's inventive faculties, to inflict suffering, and to satiate revenge.

S. SIMPLICIUS, B. OF AUTUN.

(5TH CENT.)

[Roman and Gallican Martyrologies. Authorities:—Mentioned by Gregory of Tours.]

S. SIMPLICIUS succeeded Hegemonius in the episcopal see of Autun. S. Athanasius mentions a Simplicius as one of those who subscribed to the decrees of the council of Sardica, but does not say of what see he was bishop. It is a strange anachronism of the Autun Breviary to make Simplicius to have been bishop then. Gregory of Tours

tells us that he was elected, being only a layman. His wife would not leave him, and this having occasioned a certain amount of scandal, Simplicius took a pan of red-hot charcoal from a girl, and poured the embers into the lap of his mantle, which remained unsinged. The people were satisfied by this miracle that there was no occasion for their being offended.

The pagans of Autun were wont once in a year to draw forth the wagon of Berecynth. Simplicius by the sign of the cross arrested the car, and overthrew the idol.

S. IVAN, H.

(A.D. 845.)

[Bohemian Kalendar. Authority :—A life by Balbinus, founded on the Lections of the Prague Breviary]

Borzivoi, duke of Bohemia, was hunting in the forest one day, when he started a doe, which the dogs pursued. The duke galloped after them, and the dogs brought the doe down near a rock and fountain, in the deepest solitude of the forest. He leaped from his horse and speared the doe. To his surprise he saw an old man approach with long snowy beard, in a threadbare garb. His attendants entreated the duke to withdraw, as this was a wood-spirit, but Borzivoi called to the old man, and asked his name. "I am called Ivan, and I come from Dalmatia," said the apparition; "I have served God in solitude for forty-two years."

"And where dost thou live?" "In a narrow cave." "And what is thy food?" "That deer thou hast killed fed me with her milk." Borzivoi was filled with regret, and he urged the old man to mount his horse and come to the castle. The hermit reluctantly complied. In the

palace of the duke all was strange to him,—the bustle, the splendour, the delicate meats. He was weary of it all, almost as soon as he was there, and in the night he fled away to seek out his dear woodland solitudes. But some rustics, thinking him a wild man, pelted him with stones, and cut open his head; then he crawled under the shade of the green trees, and lay down, faint and weary. And presently the chaplain of Ludmila, the duke's saintly wife, came in quest of him, and found the old man dying. So he ministered to him the last sacraments, and buried him under the oak leaves.

S. BARTHOLOMEW OF FARNE, H.

(A.D. 1182.)

[Anglican Martyrology of Wilson. The Bollandists. Authority:—A life by a contemporary monk, with the initial G. The name not given in full, probably Galtredus, the author of the life of S. Godrick.]

BARTHOLOMEW was a native of Yorkshire, and was born at Whitby. He was called by his parents Tosti, but as his comrades made jokes about this name, which offended his self-respect, he changed it to William. His youth was spent in amusements and thoughtless gaiety, but he was called to a more serious life by a vision he had, in which he saw Paradise, with Jesus in the midst, and Mary and the Apostles surrounding Him. In his vision he saw the Blessed Virgin beckon to him to join the company of the holy ones in light. He then crossed over into Norway, where he was first ordained deacon, and then priest, by the bishop of Nidaros or Trondhjem. Shortly afterwards he was urged to marry a young Norwegian lady, as clerical celibacy never prevailed in the Scandinavian Church. The parents and the damsel herself did all in their power

to induce him to marry, but he refused, and returning to England, became a monk at Durham, and assumed the name of Bartholomew. Afterwards having seen S. Cuthbert in a vision, he felt a strong desire to spend the rest of his days in the lonely isle of Farne, off the Northumbrian coast. The contemporary biographer gives a graphic account of the island, its rocks, and its birds, and describes the position and remains of S. Cuthbert's cell. In this island Bartholomew took up his abode, dressed in ram's skin coat and trousers, which once put on were never taken off again, or suffered to be washed, till, as his biographer informs us, with sweat and dirt, the skins were black. And when remonstrated with for this somewhat offensive disregard of common cleanliness, his curt reply was, "The dirtier the body the cleaner the soul." On Farne he found another hermit named Ebwin, who was highly incensed with Bartholomew for having invaded his privacy, and was filled with envy, which made him try every kind of annoyance to drive Bartholomew away. One evening a monk of Durham was with the hermit Bartholomew, when a great stone came crashing down on the roof. The monk jumped up alarmed, and turned pale. "It is only a trick of the old enemy," said Bartholomew. The visitor was by no means re-assured by this announcement, for he supposed the devil was outside. But Bartholomew, no doubt, meant Ebwin.

After a while Thomas, prior of Durham, resigned, and went to Farne, and took up his abode with Bartholomew. They did not agree together at all, either in the matter of food or length of prayers, and at last Bartholomew left Farne and came to Durham, but the remonstrances of the brethren, the regrets of Thomas, and finally the orders of the bishop, sent him back to the island. After that the two kept peace with each other till Bartholomew was

relieved of the irksome presence of the prior by the death of the latter.

Before he died, the monks of Lindisfarne and Coldingham came to visit him. He was asked where he would like to be buried, and he replied that he wished to lie in that wild, wave-beaten islet. A few days before his end, there was a sound in the ante-room of his cell "as of mice dancing," and on the roof "as of sparrows creeping about with their beaks and claws." Something black fell down behind the monk who was nursing the sick hermit, so that he nearly fainted with terror. He died after he had spent more than forty-two years in the island, which he rendered fragrant with his virtues.

The Blinding of S. Solomon (June 25th).

June 25.

SS. Sosipater and Jason, *Disciples of S. Paul, 1st cent.*
S. Mnaason, *of Cyprus, Disciple of Christ, 1st cent.* (*see July 12th*).
SS. Luceja, *V.M.*, and Aucejas, *K.M. at Rome*, A.D. 301.
S. Febronia, *V.M. in Mesopotamia, circ.* A.D. 304.
S. Gallicanus, *M. in Egypt*, A.D. 362.
S. Antidius, *B. of Besancon, circ.* A.D. 411.
S. Maximus, *B. of Turin, circ.* A.D. 466.
S. Prosper, *of Aquitain, C. at Riez*, A.D. 455.
S. Prósper, *B. of Reggio in Modena, about 5th cent.*
S. Tygris, *V. at S. Jean-de-Maurienne, 6th cent.*
S. Molach, *B. in Ross, 7th cent.*
S. Æmilian, *M.B. of Nantes, circ.* A.D. 726.
SS. Peter and Febronia, *Prince and Princess, afterwards religious, in Russia.*[1]
S. Adalbert, *D. at Egmond in Holland, 8th cent.*
S. William, *of Monte Virgine, Ab. in Italy*, A.D. 1142.
B. Henry Zdek, *B. of Olmutz in Moravia*, A.D. 1151.
S. Solomon, *K.M. in Brittany*, A.D. 874.
B. John of Spain, *Prior in Savoy*, A.D. 1160.
Ven. Bertha, *Recl. at Utrecht*, A.D. 1514.

SS. SOSIPATER AND JASON.

(1ST CENT.)

[Greek Menology and Menæa; Roman Martyrology, S. Sosipater of Bercea alone, Ado, Usuardus, Notker names S. Sosipater only. But S. Jason in the Roman Martyrology on July 12th. Authority:—The accounts in the Menology and Menæa.]

SAINTS SOSIPATER and Jason are mentioned by S. Paul in his Epistle to the Romans, xvi. 21, as his kinsmen, and Jason is spoken of in the Acts of the Apostles, xvii. 4. When S. Paul was preaching in Thessalonica, a tumult arose, and the multitude surrounded the house of Jason, where they believed S. Paul had taken refuge; and when they could not find him, they drew Jason before the magistrates,

[1] In the Russian Kalendar, date uncertain.

Jason is said by the Menology of the emperor Basil to have been a native of Tarsus, and in after years to have become the bishop of that city, but Sosipater, born in Achaia, became bishop of Iconium. After a while both resigned their sees and went to the West, but were driven on the island of Corcyra, when Cercylinus, the king, ordered them to be apprehended and cast into prison. There they converted seven robbers with whom they shared their dungeon, and the jailer Autonius. The king hearing this, ordered the execution of Autonius. Then fire fell from heaven, and consumed the wife and two sons of the king, and dissolved the chains of the saints. They were forthwith allowed to depart in peace, but not before they had converted Cercyra, the daughter of the king. She was pierced with arrows, stoned to death, and the seven robbers were thrown into vessels of boiling oil and pitch. It is not necessary to add that this story is purely fabulous.[1]

SS. LUCEJA, V.M., AND AUCEJAS, K.M.

(A.D. 301.)

[Roman Martyrology, and Ado, Usuardus, Hrabanus, and Notker But Galesinius, Maurolycus, Felicius, and Ferrarius on July 1st. By the Greeks on July 6th. The Acts are perhaps founded on fact. The date of the martyrdom is fixed by the name of the prefect of the city, Ælius. This may have been Ælius Dionysius, in 301.]

In one of the barbarian incursions into Italy, a young damsel named Luceja was carried off from the surburbs of Rome in 271, by Aucejas, a king of the Alemanni. He was, no doubt, a chief of a marauding party belonging to the main army, which in that year made an irruption into Italy that ended fatally in the decisive battles of Fano and the Pesaro. The prince was inflamed with passion for

[1] Other versions are far more preposterously absurd.

his young and beautiful captive, but when she announced to him that she was a Christian, and a virgin dedicated to Christ, his sentiments were changed to awe-struck and reverend devotion. He erected for her a tent in which she could live alone and unseen, served by maidens of his tribe. He consulted her as a prophetess, regarding her as the ancient Goths and Germans did their female priestesses. When he went to battle, he asked her prayers and her benediction. Thus passed twenty years, in which she was reverenced as the oracle of the tribe. At the end of that time Luceja desired to return to Rome. She asked permission to depart, it was regretfully accorded, and the king accompanied her to Rome, forgetful of his wife and family, and resolved to be guided by Luceja, even to death. Immediately on their arrival in Rome, they were arrested by order of Æmilius, the prefect of the city, and were decapitated.

S. FEBRONIA, V.M.

(ABOUT A.D. 304.)

[Modern Roman Martyrology and later Latin Martyrologists. Greek Menæa and Menology on 15th or 24th June. On the latter day also the Coptic and Abyssinian Hagiologies. Authority :—An account of the Life and Passion of Febronia by a nun of the same convent, and an eye-witness of her martyrdom, named Thomais. The account is so fresh and full of natural touches, so circumstantial, that its authenticity can hardly be doubted. The only reason for hesitation in accepting it, is that in the reign of Diocletian we should not have expected monastic life to have been as fully developed as it is here represented. However, there are other indications of such having been the case from an early period, and as the Church had enjoyed peace for some time, it is by no means improbable that such institutions were flourishing in the East, when the persecution of Diocletian broke out.]

Of all the histories of virgin martyrdom, there is scarcely one more touching and beautiful than that of Febronia, as

there is none described more fully than hers by a friend and witness of the sufferings.

During the persecution of Diocletian, there was at Sibapte in Syria, a convent of fifty virgins. One of them, Febronia, aged eighteen, was a niece of the abbess, Bryene. She was wondrously fair of face and graceful of form, and the old sisters seem to have regarded her with a reverential awe on account of her marvellous loveliness of body and purity of soul. Nourished from infancy among the sisters, reading the Holy Scriptures, fasting, praying, chanting psalms with them, Febronia became full of heavenly thoughts, and her understanding in divine things was much wondered at. Women of the world came to hear her interpret Scripture in the convent; but so as not to distract the thoughts of her charge and expose her to the vulgar gaze, Bryene drew a curtain between her and the ladies who visited her, so that they never saw her face. And one day there came a young heathen woman, in the first grief at the loss of her husband, to whom she had been married seven months. She had found no consolation in the religion of her parents, and falling at the feet of Bryene, besought her to suffer her to see and converse with Febronia, that perhaps she might from her lips hear words which would be balm to her wounded spirit. The abbess hesitated, but moved at last by the tears of the young woman, she consented, and admitted her to the presence of the young nun. They passed the night in reading the Gospel and conferring upon Christian doctrine. Embracing each other, they wept together, and the widow left the convent converted to the faith of Christianity. "Who then," asked Febronia, "was that travelling nun, who wept as if she had never heard the holy Scriptures explained before?"

"It was Hieria," answered the nun Thomais. "Hieria the widow of a senator."

"Ah!" said Febronia, "why did you not tell me her rank? I spoke to her as to a sister." The noble widow became in truth the sister and friend of the nun; she remained with her during a serious illness, which confined Febronia to the narrow plank of wood on which she took her repose. She was convalescent when Selenus, the minister of imperial cruelty, arrived at Sabapte, charged with the execution of the decrees against the Christians. He was accompanied by his nephews, Lysimachus and Primus, the former of whom was suspected by the emperor of having a leaning towards Christianity, his mother having been a Christian, and therefore Selenus deemed it expedient to execute the decrees with extraordinary zeal and cruelty, and to associate his nephew Lysimachus with him in the hearing and sentencing of the Christians, so as to dispel the suspicion in the imperial mind.

Primus, a youth akin to Lysimachus on his mother's side, shared the disgust felt by Lysimachus for the cruelty of Selenus, but all the two young men could do was to send warning to the Christians to escape, before their uncle visited any town. As soon as the bishop and clergy of Sibapte heard that the governor was about to visit that place, they dispersed, and secreted themselves. The nuns in great agitation waited on their abbess, and entreated permission to escape for their lives. Bryene bade them be without alarm, as the danger only threatened, and was not yet at their doors. She was distracted by anxiety, as Febronia was not strong enough to be removed, and she was unwilling to leave her. The sisters took counsel together, and electing one named Ætheria as their spokewoman, made a second remonstrance, and complained, "We know the real objection to our escaping is your solicitude for Febronia; but are we so much better than the bishop and clergy, who have already placed themselves

in security? Remember that there are dangers which threaten us worse than death and torture, and therefore we ought to have taken flight before the clergy escaped. Let us take Febronia with us, and carry her away."

Febronia however could not be moved, and the abbess was obliged to dismiss the nuns, who all deserted the convent, except Thomais, the writer of the history, and Procla, a nun who attended on Febronia, and the abbess Bryene.

Almost immediately after, news arrived of the entrance of the governor. Febronia heard Bryene sobbing. She looked to Thomais, and asked, "I pray you, mother, what is the Great Mistress (for this was the title of the abbess) crying so bitterly for?"

"My child," answered the old nun, "she is anxious at heart about you. We are old and ugly, and all that can befall us is death; but you are young and fair, and there are things we fear for you of which you know nothing. We need not say more to you, dear child, than bid you be very careful how you accept any offers of the governor, however innocent they may seem—ease, riches, happiness—a danger is hidden beneath them you little dream of."

The night passed in anxious conversation and mutual encouragement. Next morning Selenus sent soldiers to the convent, who broke open the door, and would have cut down Bryene, had not Febronia started from the bench on which she lay, and casting herself at the feet of the soldiers, implored them to kill her rather than her old aunt. Primus arrived at this juncture, rebuked the soldiers for their violence, and bade them leave the house. Then turning to Bryene, asked her why they had not escaped from the place. "You had plenty of warning; and even now I will withdraw the soldiers. Take the chance, and fly." Primus then withdrew, and perhaps his advice would

have been followed, had not Selenus prevented it, by almost immediately sending the soldiers back to the convent with order that Febronia should be secured and brought before him.

Next day Selenus ascended the tribunal, accompanied by his nephew, whom he forced to attend. Bryene and Thomais also appeared, each holding a hand of the young girl, and begging to be tried and condemned with her.

"They are old and ugly, dismiss them," said Selenus; and the two nuns were separated from their charge. Bryene, unable to endure the sight of her beloved niece's sufferings, returned to the convent, and begged that word might be sent her how the contest proceeded. "Mother," said Febronia; "I trust in God that as I have been ever obedient to thee in the monastery, so I may be faithful to thy exhortation here before all the people. Go then and pray for me, but first give me thy benediction." Then Bryene stretched her hands to heaven and cried, "Lord Jesus Christ, who didst appear to thy hand-maiden Thecla in her agony to comfort her, stand by this lowly one in her great contest." So saying she fell on the neck of Febronia, and they kissed and wept and clung to one another, till parted by the soldiers. Hieria, in the mean time, had heard of the arrest of Febronia, and wild with grief she rushed to the place of judgment to witness the death of her friend and guide. She found the great area of the court crowded with people, mostly women, agitated, indignant and muttering. There was a space where stood the accused before the tribunal, and at one side were various instruments of torture, and a great stake driven into the soil furnished with rings and ropes. On the judgment seat were Selenus and Lysimachus. Selenus turned to his nephew and said, "Do you begin the examination."

The young man with difficulty controlled his emotion, and began, "Tell me, young maiden, what is thy condition?"

"I am a servant," answered Febronia.

"Whose servant?" asked Lysimachus.

"I am the servant of Christ."

"And tell me thy name, I pray thee."

"I am a humble Christian," answered Febronia.

"May I ask thee thy name, maiden?"

"The good mother always calls me Febronia."

Then Selenus broke in: "We shall not have done if we proceed in this fashion; to the point at once. Febronia, I swear by the gods that I have no wish to hurt thee. Here is a gallant young man, my nephew; take him as thy husband, and forget thy false religion. I had other views for him, but that matters not, never have I seen a sweeter face than thine, and I am ready to accept thee as a niece. I am a man of few words, accept my offer, or by the living gods, I shall make thee rue the refusal."

Then Febronia answered, "I have a Bridegroom in the heavens, eternal, with all celestial glory as his dower."

Selenus burst forth with, "Strip the girl, soldiers." He was obeyed. They only clothed her with a tattered cloak. Calm, without a sign of being discomposed, Febronia bore the outrage. "How now! impudent hussey!" scoffed Selenus; "where is your maiden modesty, that you blush not, nor struggle?"

"God Almighty knows, O Judge, that till this day I never remember to have seen a man, for I was taken when a babe of two years old into the convent of my aunt, and there I spent my life, seeing only the good sisters. Do I seem lost to shame? Nay! but I am stripped as a wrestler in the games to strive for victory. I fear thee not." "Stretch her face downward over a slow

fire, binding her hands and feet to four stakes and then scourge her," said Selenus. It was done, and the red blood trickled over her white skin at every stroke of the lash, and hissed in the red-hot charcoal. The multitude could not bear the sight, and with one voice entreated the judge to pity the girl and spare her. But their intercession only exasperated him to greater fury, and he ordered the blows to be redoubled. Thomais could endure no more, she fell fainting at the feet of Hieria, who uttered a cry of "Febronia! my sister! Thomais is dying."

The poor sufferer turned her head, and asked the soldiers to throw some water over her face, and begged to be allowed to speak to Hieria. But the judge interfered to forbid this indulgence, and ordered Febronia to be taken off, and attached to the rack. "Well, girl! how like you this first taste of justice?" "Learn from the manner in which I have borne it, that my resolution is invincible," answered Febronia.

On the rack her sides were torn with iron combs. She prayed incessantly, "O Lord, make haste to help me, leave me not, leave me not in this hour of anguish!"

"Cut out her tongue," ordered the judge. Febronia was detached from the rack and tied up to the post in the centre of the arena. But when the multitude saw what the executioner was about to do, the excitement and indignation became so menacing, that the judge thought it prudent not to insist on the execution of his order. Instead of which he bade the surgeon in attendance extract her teeth. When he had drawn seventeen, Selenus bade him desist. "Cut off her breasts." This atrocious order caused an uproar. The physician hesitated. But Selenus was fairly roused. "Coward, go on, cut!" he shouted, and the surgeon with a sweep of the razor sliced off her right breast. Febronia cried as she felt the cold steel gash her,

"My Lord! My God! see what I suffer, and receive my soul into Thy hands." These were the last words she spoke.

"Cut off the other breast, and put fire to the wound," said Selenus. He was obeyed. The mob swayed and quivered with indignation, and with a roar broke forth in execration, "Cursed be Diocletian and all his gods!"

Then Hieria and Thomais sent a girl running to the convent to Bryene to tell her all. And the old abbess flung herself on the ground sobbing, "Bra! bra! bra! Febronia, my child!" then raising her arms and straining eyes to heaven she cried, "Lord, regard thy humble handmaiden, Febronia, and may my aged eyes see the work accomplished, the battle fought, and my child numbered with the martyrs.

In the meantime Selenus had ordered the cords to be removed which bound Febronia to the stake. Then she fell in a heap on the sand, and her long hair flowed over, and clothed her bleeding body.

Primus said under his breath to Lysimachus, "The poor young girl is dead." "She has died to bring light and conviction to many hearts, perhaps to mine," said Lysimachus aloud. "Would that it had been in my power to have saved her. Now let her finish her conflict and enter into her rest."

Then Hieria bursting into the arena stood wild with indignation and anguish before the judge, and shrieked as she shook her hands at him, "Oh, monster of cruelty, shame on thee, shame! Thou born of a woman hast forgotten thy obligation to honour womanhood, and hast insulted and outraged thy mother in the person of this poor girl. God the Judge above judges will make a swift work with thee, and cut it short, and root thee out of the land of the living."

Selenus, stung with these words, exasperated with the ill-concealed abhorrence of the mob, and finding that he had fairly roused his nephews into defiance of his authority, shouted to the soldiers to bind the widow, and rack her.

But at this point some of the authorities of the town interfered, and warned the judge that he was proceeding to dangerous lengths. Hieria was well-connected, popular, and if she were tortured, half the city would rush into court, and insist on being tried and martyred also, "for they will all confess Christ."

Selenus reluctantly gave orders for the release of Hieria, who was enthusiastically preparing to ascend the rack; and directed the current of his rage on Febronia, now unconscious. He ordered first her hands, then her feet, and finally her head to be struck off, and when all was finished, rose from his seat, turned to Lysimachus, and saw that his face was bathed in tears. He hastily withdrew to supper, angry with himself, his nephews, and the mob. Lysimachus would neither speak nor eat, and withdrew to his chamber, deaf to the commands of his uncle. Selenus in a paroxysm of rage sprang from table, and paced the room storming. His foot tripped, and he fell head foremost against a pillar. The blow caused his death, for he never spoke again, and next day was dead.

Lysimachus then gave orders that the body of Febronia should be taken with all reverence in the house of Bryene. Almost the whole city crowded to see the body of the fair young girl who had suffered so heroically; the bishop and clergy returned, and Lysimachus and Primus, standing by the mangled body, vowed to renounce the gods of Diocletian, and to worship the God and believe the faith of the martyr Febronia. They were both baptized, and when Constantine became emperor, both retired into solitude, and embraced the religious life.

S. ANTIDIUS, B. OF BESANCON, M.

(ABOUT A.D. 411.)

[Roman Martyrology. Besancon Breviary on June 17th. Authority:—A life based on popular tradition, or at all events containing such traditions, adopted into the history, written apparently in the 11th cent.]

S. ANTIDIUS, bishop of Besançon, is popularly reported to have made a journey to Rome,[1] moved by rumours of the pope having fallen into the sin of fornication. He arrived at the Lateran as the pope was about to say mass on Maundy Thursday. The bishop called him aside, and charged him with his sin. The pope trembled, burst into tears, and confessed all. Then Antidius bade him remain where he was, whilst he took his place at the altar, and in the ceremonies of the day. The people were confounded to see a strange bishop on such a day officiating in the room of the pope. Antidius, at the close of the function, made the Holy Father confess to him, gave him absolution, and departed.

It is a satisfaction to know that this story rests on popular tradition only, and is unsubstantiated by history. In the irruption of the Vandals into Gaul, Antidius suffered. Besançon fell a prey to Crocus, a Vandal chief, who put him to death in the castle of Rufec. When Count Raymund, in the 12th century, marched to the assistance of Alphonso VI., king of Castile and Leon, against the Moors, he had a figure of this saint borne before him on his standard. This image has remained in the chapel of S. Vincent, near Lisbon, where it is held in high veneration.

[1] According to the legend he was carried thither on the back of a devil.

S. MAXIMUS, B. OF TURIN.

(ABOUT A.D. 466.)

[Roman Martyrology. Authorities:—Mention by Gennadius, in his Book of Ecclesiastical Writers, a contemporary writer. There is a life written very late, by a monk of Novalese; but it is of no value.]

S. MAXIMUS, bishop of Turin, born probably at Vercelli, governed his church with great reputation under the emperors Honorius and Theodosius the Younger. By some he is thought to have died in 423; but as a bishop of his name from Turin was present at the council of Milan in 451, and in that of Rome in 465, it is supposed by others that this was the same Maximus. He left seventy-three homilies, some of which have found their way into the collections of sermons attributed to S. Augustine and S. Ambrose.

S. PROSPER OF AQUITAIN, C.

(A.D. 455.)

[Roman Martyrology. Authorities:—The letters of S. Augustine, and his own writings.]

S. JOHN CASSIAN, in order to instruct and discipline the army of monks he had assembled in his monastery of S. Victor, at Marseilles, wrote his "Institutions" and "Conferences," the latter on account of the practical teaching of the chief Egyptian abbots. One of these, named Chaeremon, appears to have taught a doctrine much like Semi-Pelagianism, that man's resolve to do good must precede grace; and the perusal of S. Augustine's work "On Correction and Grace," led Cassian, S. Hilary of Arles, and other leading churchmen at Marseilles, and throughout the South of Gaul, to take serious exception to

Augustine's predestinarian rigour, and to make a stand for the freedom of the human will, which Augustine seemed inclined to ignore, or reduce to nothing, before the constraining force of grace.

Prosper, a layman of Riez, in Aquitain, or rather Provence, took up his pen against Cassian, and the supporters of free will. He entered into correspondence with S. Augustine, as did another Hilary, not the bishop of Arles, and their letters drew forth from S. Augustine his letters on the Predestination of the Saints, which contain the germs of that dangerous teaching afterwards embodied by Luther in his "De servo arbitrio," and by Calvin in his "Institutes."[1]

S. Augustine in his first letter showed that man was placed in a state of salvation by a pure unmerited gift of grace, and in a second letter "On Perseverance," he contended that man's condition, after having been so placed, is not of man's making or marring, but is simply and solely the work of God. The Semi-Pelagians had with reason objected that to teach this doctrine would be disastrous to Christian morality. Augustine admits that caution must be used in declaring it, nevertheless he insists on it as true, not seeing that this admission condemned his doctrine as

[1] S. Augustine illustrates his teaching of predestination by the case of a mother who has twins. Each of these is a "lump of perdition." She overlies one and it perishes unbaptized, to enter an eternity of misery; the other is baptized and is saved. This teaching is identical with that of Mahomet, which is thus summed up by Mr. Palgrave:—"It is God's singular satisfaction to let created beings continually feel that they are nothing else than his slaves, his tools, and contemptible tools also, that thus they may the better acknowledge his superiority, and now his power to be above their power, his cunning above their cunning, his will above their will, his pride above their pride; or rather, that there is no power, cunning, will, or pride, save his own." *Arabia* i., p. 366. God took clay, at the creation, and broke it in half, one half he made into men and cast into heaven, saying, "And what care I?" The other he made into men and cast into hell, and said, "And what care I?" This doctrine is also identical with the predestinarianism of Calvin.

not divine; for what is Gospel-truth is fit for all to hear and all to put in practice.

Prosper and Hilary, not content with having elicited these treatises from S. Augustine, went to Rome, in 431, and complained of those in Southern Gaul who refused to receive his doctrine on grace. The Semi-Pelagians had laid themselves open to attack on one vulnerable point, they had denied that grace was necessary first to stir the human will into activity; in this they were decidedly wrong.

Pope S. Celestine, influenced by Prosper and Hilary, wrote a letter addressed to Venerius, bishop of Marseilles, Leontius, bishop of Frejus, and to the other bishops of Gaul, requiring them to forbid the teaching of what was erroneous in their churches. "As for Augustine," he said, "a man of holy memory,"—he had died the previous year, 430,—"he was always in our communion, and has never been charged with the slightest suspicion of false teaching; his science was such, that my predecessors regarded him as a chief teacher. He was loved and honoured by all the world, therefore I exhort you to resist those who venture to attack his memory, and to impose silence upon them." To this letter S. Celestine added nine articles on grace, to the following effect:—1. By the Fall man has lost the natural power to rise, and his free-will is powerless to raise him to the condition man was in previous to the Fall without the assistance of grace. 2. No man is perfect. Goodness must be communicated by Him who is All-good. 3. Not even the baptized can overcome daily temptation without the assistance of grace. 4. None can use free-will *aright*, except by the help of grace through Jesus Christ. 5. All the desires, works, and merits of the saints are to be regarded as appertaining to the glory of God, for none are able to please Him save by the assistance of His grace. 6. God works in the hearts of men, stimulating the free

will, the holy desire, and the good intent. 7. Grace not only remits sin, but strengthens to resist sin. 8. Prayers for the heathen that they may be given faith, for schismatics, that they may be given faith, are not vain forms, but signify that we require God to work on the heathen and the schismatic to bring them to the knowledge of the truth. 9. The ceremony of exorcism before baptism proves that the Church believes in the unbaptized being under bondage to Satan. Therefore it is to be believed that the grace of God "prevents," that is, goes before the merits of man. It does not destroy the liberty of free will, but emancipates it, illumines and directs it. It is God who wills that we should use his gifts aright; but his gifts must be co-operated with by us.[1]

The temperate and cautious language of the Pope was equally opposed to the extravagance of Augustinarian predestinarianism, and Semi-Pelagian denial of prevenience of grace.

S. Vincent of Lerins had drawn up sixteen propositions from the writings of S. Augustine, logical results of his teaching, as he asserted, which amounted to this—that God willed not the salvation of all men, that He has deliberately made the majority of men that He might damn them eternally, that to those who are predestined to damnation, salvation is impossible, and therefore that God is the author of their sins. These logical results of the teaching of Augustine were indeed arrived at by Calvin in after ages. S. Prosper undertook to refute these charges, together with fifteen articles drawn up by the Gaulish bishops and doctors against Augustinian predestinarianism. They were much the same in substance as those of S. Vincent, viz., predestination imposes on men a

[1] One passage in these articles has passed into a proverb, "ut legem credendi ex statuat supplicandi."

fatal necessity to sin. Free-will does not exist, men are governed by fatal necessity. God wills not the salvation of all men, for if He wills it, and rules absolutely, why does He not save all. His will, not man's co-operation, rules man's fate, and therefore if man is lost, it is not through his fault, but by the deliberate will of God. If men are fatally predestined to life or death, what was the use of Jesus Christ dying for us?

S. Prosper wrote a work to answer, or deaden, the force of these rigid and logical conclusions.

But the principal work of S. Prosper was a defence of S. Augustine against the work of S. John Cassian, already mentioned. He wrote it in the year 432. Cassian had advanced that (1) man can sometimes attain to a state of grace without the co-operation of God; that (2) Adam by his sin had not lost all faculty of good, all knowledge of what is good; (3) that all the merits of the saints are not solely due to God's preventing grace, or if so, we are to attribute to nature nothing but what is evil, and this is Manicheism; (4) that every human soul has naturally in it the seeds of virtues, which it is the province of grace to make to grow and blossom; (5) that some are saved by God, others are only aided by him.

One of these propositions, the first, is of more than questionable orthodoxy; the second has been approved in effect by the Church in the catechism and decrees of the council of Trent.[1] The fourth is also true, if Cassian admitted, as there can be no doubt he did, that the germ of life in these seeds was of Divine gift. The fifth proposition is true if we understand its drift aright, that God gives his grace to all, and that some refusing to use it or profit by it, are lost by deliberately neglecting to co-

[1] See Mohler's Symbolik, Bk. I., c. i., § 1; c. ii., § 5.

operate with grace, whereas others utilising grace, are thereby saved.

S. Prosper pretended that by these statements Cassian favoured the Pelagians, and contradicted himself. He closed his work with an appeal to S. Sixtus, the pope, to drive out all concealed Pelagians, as his predecessors had expelled those who were manifest. The pope wisely refrained from acting on this bigoted advice, and S. John Cassian remained to the last in the Church, uncensured, and has been numbered with the saints both by the Eastern and Western Churches (July 23rd), as the champion of the freedom of man's will. S. Prosper composed a poem entitled, "De Ingratis," in the bitterness of his hostility to those who refuse to see in divine grace a power destructive to human liberty. He also wrote a Chronicle of the history of the world from the Creation to the year 455, which is probably that of his death. He had been secretary to S. Leo the Great, and some authors suppose that he wrote the letters attributed to S. Leo, against the errors of Eutyches. He was also the writer of a book "On Grace and Free Will," and of a collection of maxims taken from S. Augustine. Some suppose that he wrote a work "On the Vocation of the Gentiles," usually found among the writings of Pope S. Leo.

S. PROSPER, B. OF REGGIO.

(5TH CENT.)

[This saint is often confounded with S. Prosper of Riez, and also with S. Prosper, bishop of Riez. Prosper of Aquitain, or of Riez, was the layman secretary to S. Leo. The bishop of his name was bishop of Riez before S. Maximinus. Riez and Reggio are both Regium-Lepidum in Latin, and thence the confusion. In their lives, the same confusion reigns. They are all three made secretaries to Pope S. Leo, and all theological writers. There was also a S. Prosper, Bishop of Orleans, at the same period,

who subscribed the decrees of the councils of Vaison and Carpentras, about A.D. 640. There is little reliable ancient information in the life of Prosper of Reggio.]

S. PROSPER, bishop of Reggio, is said to have sold all his possessions on hearing read in the Gospel the words of our Lord, "If thou wilt be perfect, go, sell all that thou hast, and give to the poor, and come and follow me."

He administered his diocese with great care for the poor, and for the spread of true religion. After having occupied the episcopal throne for twenty-two years, he died on June 25th, about the year 466, and was buried in the church of S. Apollinaris, which he had erected outside the walls of Reggio.

S. TYGRIS, V.

(6TH CENT.)

[Venerated in the Maurienne. Authority :—A curious old legendary life in the archives of S. Jean de Maurienne.]

IN the reign of Guntram, king of Burgundy, a pious woman named Tygris, in the long valley of Maurienne, situated amidst the Cottian Alps, was told by a pilgrim a strange story of the discovery of the relics of S. John the Baptist, and how one of his hands was preserved in Alexandria. Then the woman resolved to possess herself of these relics to enrich therewith her native valley. Accordingly she went to Rome and took ship to Alexandria, and found out the church of the Baptist, and asked in vain for some of the relics it contained. For two years did she remain, persisting in her petition. At the end of that time she was one day in the church alone, when she took the opportunity of no one being present, to possess herself of the thumb and one of the fingers of the Baptist. Then she ran away. The sacrilege caused general excitement,

and she was pursued. But her woman's wit proved a match for the Alexandrians. She made an incision under her breast and secreted the thumb and finger of the Baptist in the cavity for milk. She was asked where the relics were, and she protested that for her sins they had miraculously fled away. Her baggage, her clothes, were searched; no thumb and forefinger were to be found, and she was dismissed. She made her way to her native mountain valley, and gave the relics to the church there. In their honour Gunthram founded the cathedral of S. John, and they were solemnly enshrined. There they remain, and are to this day exhibited along with the arm of S. Tygris. It is popularly believed that the thumb and forefinger are the very ones which touched our Lord, when S. John baptized him. Tygris retired to a cell where she was sorely troubled by the chattering of sparrows, and therefore banned them. They departed, and we are told no sparrows are to this day seen at Tegle, where was her place of retreat. She died on the morrow of S. John the Baptist's Day.

S. ÆMILIAN, B. OF NANTES.

(ABOUT A.D. 726.)

[At Nantes on this day, but at Autun on the following day. The Bollandists on June 26th, the Gallican Martyrologies on June 27th. Authority:—The lections of the church of Autun.]

WHEN the Saracens invaded Gaul in the 8th century, they laid siege to Autun, which held out heroically against them. At this time the church of Nantes was governed by Emilian, or Emiland, a man of noble Breton race, stately in appearance, and remarkable for his abilities. Hearing of the distress of Autun, the bishop gathered an army of Bretons, armed and disciplined them, and marched

to the relief of Autun. The Saracens met him at S. Ferreol, then at S. Pierre-Létrier, and afterwards on the hill of Auxy, and were thrice defeated by him, and he pursued them to Conches; but the main army detached a large body of men to reinforce their routed outposts, and falling suddenly and unexpectedly upon the bishop and his army, routed them completely with the loss of nearly all his men. The bishop fell pierced with arrows, and was buried where he fell, which was at S. Jean de Luze, near Conches. In the 11th century his bones was taken up and enshrined, and a church was built over them, which goes by his name, and still attracts pilgrims.

S. ADALBERT, D.

(ABOUT A.D. 740.)

[Roman Martyrology; German, Gallican, and Belgian Martyrologies; the Anglican Martyrology of Wilson. Authority:—A life written in the 10th cent. by the monks of Laach.]

S. ADALBERT was a Northumbrian, of royal blood, a disciple of S. Egbert (April 24th), and when that saint was prevented from going into Frieslan d to convert the heathen Adalbert departed in his place and joined S. Willibrord in his apostolic labours. He was ordained deacon, but seems never to have received priests' orders. He died at Egmund, where in after years a monastery was founded, and his tomb was an object of pious pilgrimage.

S. WILLIAM, AB. OF MONTE VIRGINE.

(A.D. 1142.)

[Roman Martyrology. Authority:—A life by John of Nursia, his disciple.]

THIS saint was born at Vercelli, and was left an orphan in early childhood, but was brought up by a relative with much care. At the age of fourteen he started on a pilgrimage to Compostella. One night he halted, weary and hungry, before a blacksmith's forge, and the man kindly invited him into his house to rest the night. The blacksmith was so struck with the piety of the boy, who rose in the night to pray, that he besought him to remain in his house; but William refused, urging his resolve to make a pilgrimage first to Compostella, and then to the Holy Land. He persuaded the smith to make him two iron rings, and to forge them round his body, so that he could not take them off. And then he set forward on his journey.

On his return home, he prepared to start for the Holy Sepulchre, but changed his mind, and sought out a hermitage on Monte Virgine, between Nola and Benevento, where he dressed himself in a coat of mail next to his skin, and led a life of the most rigorous austerity. Near his cell was a little spring, whence William supplied himself with water. One night a bear came to it, trampled it and made it muddy, so that William was unable to drink the water. He spent the day in mending his little fountain, but again the bear spoiled his work. This happened repeatedly; at last, one day, William found the bear in the act of drinking. He rushed on the animal, his armour clanking, and shouted, "Away beast! why dost thou trample on and defile the spring I have laboured at so long?" Then the bear, scared away, fled and returned no more. Several priests having placed themselves under the direction of S.

William, he formed them into a congregation, with rules; but after a while, finding that they could not endure the severity of the rule, and sought relaxation, he left them, and retired first to one place and then to another. He settled for a while on Monte Laceno, but the height and consequent cold was so great that a few of the more zealous who had followed him now left him, and William himself, after enduring the rigours of the place a little longer, fired his hut, and deserted the mountains for a more congenial spot among the rocks of Serra Cognati, where he erected huts and was joined by some of his disciples. It was a wild spot in a remote solitude, only invaded by hunters. There he made a garden, but was annoyed by a wild boar which broke down the hedge and trampled on his young plants. "Who will defend my garden?" cried the saint, and two wolves came out of the forest and drove the boar away.

John of Nursia was sent by the community on Monte Virgine with a message to S. William. Having found him, the saint insisted on John spending the night in his cabin. Now the cabin had an ante-room with an opening in the roof through which the light streamed, and which also served as a chimney when a fire was lighted. At night William retired into the inner chamber and left John to sleep or watch in the outer room. It was a moonlight night, and a silvery ray descended through the gap overhead and streaked the floor. About the third hour of the night, John, who was awake and musing, saw two white owls flitting over the house, and all at once they descended through the gap, and flashed to and fro in the silver beam, casting luminous reflections about the little cell from their white wings. "They are angels come to visit William," said John to himself, and he slept not another wink that night. On his return to Monte Virgine, he told what he

had seen. "Yes," said the hermits there, "they were certainly angels." Roger I., king of Naples, having heard of his virtue, sent for him, and built him a house at Salerno, opposite his own castle, so that he could often consult him.

Before long he became the object of slander, and those who disliked his influence said to the king, "He is an impostor, a hypocrite." And the admiral whispered, "Eve seduced Adam and lost him Paradise, and Solomon the Wise fell into folly through his wives. Try this young ascetic with the fascination of a pair of black eyes." The king laughed, and said, "As you list." Nor was it long before a young woman of light and wanton life was found who undertook to lead the saint into transgression. She sought him in conversation, and he guilelessly listened to her, and she gradually unfolded her toils before him. "Let us meet alone. I will come and see thee after nightfall." "Come, in God's name." Now when the sun went down in the sea, William said to his disciples, "Light a great fire on the hearth." So they kindled one. "Heap on more wood." And the fire roared up the chimney in a sheet of flame illumining every cranny of the room. "Go!" So they went out, and left the saint alone. Presently he approached the fire, when the flame had abated, and throwing back his serge sleeves, with bare hands and arms, he parted the fire in the midst, and then stood up, for the door opened, and the woman entered.

William took his cloak and threw it between the heaps of glowing embers, and then laid himself down between them, and shook the sparks over him, and turning his face, kindled by the fire-glow, on the harlot, said "Come and share my bed." She shuddered and cried, and the king and the admiral rushed in, and drew William from his fiery couch. But the woman stood abashed, and

suddenly, she tore off her gay head-dress, and piled-up towers of artificial hair, and broke the bracelets off her arms, and dashed them all down, and clasped her hands over her eyes, and fell weeping at the feet of the man of God.[1] The woman became a sincere penitent, and having placed all her possessions at the disposal of S. William, he founded a convent at Venossa, into which she entered, and after a long probation became abbess, and is numbered with the blessed penitents, with Magdalene, and Margaret of Cortona, and Pelagia, under the name of the Blessed Agnes of Venossa.

The king thoroughly convinced of the sincerity of the saint, endowed Monte Virgine, and accorded privileges to several monasteries founded by S. William. Feeling his end approaching, the saint retired to a monastery he had erected at Guglieto, near Norcia, to prepare for death. He was carried into the church and laid on the earth, and there breathed his last, on or about the 25th June, 1142. The congregation which he founded, having no written rule, was incorporated by Alexander III. with that of S. Benedict.

S. William is generally represented kneeling before an image of the Blessed Virgin, to recall Monte Virgine his principal foundation.

[1] The same story is told of S. Peter Gonzales (April 15th,) but the story is no doubt adapted to Gonzales from that of S. William, for there is no early or trustworthy history of Peter Gonzales, whereas that of S. William was written by his own disciple.

June 26.

SS. John and Paul, *MM. at Rome*, A.D. 362.
S. Vigilius, *M.B. of Trent, circ.* A.D. 405.
S. Maxentius, *Ab. in Poitou, circ.* A.D. 515.
S. Perseveranda, *V. in Poitou, 6th cent.*
S. David, *H. at Thessalonica, circ.* A.D. 650.
S. Babolen, *Ab. of S. Maur-des-Fosses, on the Marne, near Paris, 7th cent.*[1]
S. Corbican, *C. in the Low Countries, 8th cent.*
S. John, *B. of the Goths, circ.* A.D. 800.
S. Salvius, *B.M. at Valenciennes, 8th cent.*
S. Pelagius, *M. at Cordova*, A.D. 925.
S. Anthelm, *B. of Bellay, in France*, A.D. 1177.
S. Dionysius, *Archb. of Bulgaria*, A.D. 1180.

SS. JOHN AND PAUL, MM.

(A.D. 362.)

[Roman Martyrology. That attributed to S. Jerome, and Latin Martyrologies. Authority:—The Acts which are certainly ancient, but not at all trustworthy. They pretend to have been written from the account of Terrentianus himself. But there are so many gross chronological blunders that this cannot be admitted. Gallicanus is said in the Acts to have been consul of Rome. In the consular lists appear Ovinius Gallicanus, and Septimius Bassus, in 318; and in 330, Gallicanus and Symmachus. The former is probably not the same as Ovinius. In the Life of S. Silvester, by Anastasius Bibliothecarius, we are told that Gallicanus gave to the church of SS. Peter and Paul, and S. John the Baptist at Ostia, which had been erected by Constantine, various costly gifts. So far the Acts can be confirmed; but no writer who was contemporary by a century, at least, would have made such blunders as the following:—He asserts that the Emperor Constantius was the nephew of Constantine the Great, and the successor of Constantine II. and Constans, whereas he was the son of Constantine the Great, and he divided the empire with his brothers Constantine II. and Constans. The Emperor Julian is represented as being at Rome, where he held a discussion with SS. John and Paul, whereas Julian, as emperor, was never at Rome at all. Gallicanus is said to have gone to the Scythian war as

[1] His relics are preserved at S. Maur-des-Fosses over the high altar. His acts are fabulous.

general of Constantine the Great, who is represented as reigning in Rome, whereas Constantine was only twice in Rome after his defeat of Maxentius, and then only for a very brief period. The author, who makes such mistakes, cannot be trusted when he says of S. Constantia, the daughter of Constantine: "We heard Constantia herself relate this, and indeed have seen it in her own writing, how Attica and Artemia (the daughters of Gallicanus) were converted." Higuera converted these saints and S. Gallicanus into Spanish saints in his forged Chronicle of Dexter, and was followed by Tamayus Salazar. But the Portuguese Martyrologist, Cardosus, appropriates them to Portugal.]

HE following story must not be regarded as history, though possibly it is based on some tradition of events which really took place. The story, as it comes to us, is a deliberate forgery, pretending to be written by Terrentianus, or on his authority, whereas it cannot have been composed till long subsequent, and is repugnant to true history in many points.

When, says the story, the daughter of Constantine, the pious Constantia (Feb. 18th) set up an establishment for herself at Rome, the emperor gave her John and Paul, two brothers, to be her household officers. John was steward, and Paul the master of the palace. Their virtue rendered them dear to their mistress, who had daily proof of their integrity.

The Persians having made an inroad into Syria in the reign of Constantine, his general, Gallicanus, marched against them and totally routed them,[1] and on his return, asked the emperor as his reward, the hand of Constantia, his daughter.[2] Constantine hesitated; when an irruption

[1] I am at a loss to know when this took place. The Persians threatened, but there was no serious war, and no such victory in the reign of Constantine I.

[2] As it happens, this virgin saint, Constantia, was married to Hannibalianus, and afterwards to Gallus Cæsar, and was so wicked that she was popularly called Megera, Ammianus Marcellinus, Lib. xiv. It is, however, just possible that there may have been another daughter of the same name; but it is not probable. Marcellinus tells us that the wicked, licentious Constantia was buried at Rome, so was the virgin saint, Constantia, a suspicious coincidence.

of Scythians into Thrace alarmed him, and he sent Gallicanus at the head of an army against them, and promised him, should he be victorious, that he would confer on him the honour of the consulate, and with it the hand of Constantia. John and Paul accompanied Gallicanus to the war, and in their places were left Attica and Artemia, the daughters of the widowed Gallicanus. The example and influence of the princess converted the sisters, and they were baptized, and renounced idols.

Their father also was brought to the truth by means of John and Paul, who, when the Roman army was almost defeated, assured the general that if he were to make a vow to become a Christian, the fortune of the day would change. He immediately made the requisite vow, and a legion of angels having visibly interfered to protect the menaced flank of the Roman army, fortune declared for Gallicanus, and the barbarians fled.

On the return of the general to Rome, he was received with rapture by the emperor, and Gallicanus presented to him the king of the Scythians and his two sons, whom he had taken captive, and announced to him the entire subjugation of the whole Scythian race, and the liberation of Thrace from all apprehension of future inroads.[1] Helena and her daughter Constantia[2] met Gallicanus at the palace gates, and it was a mutual surprise and gratification for the father and daughters to learn that they had respectively embraced Christianity.

Gallicanus now learned that Constantia, to whose hand

[1] It is true that the Sarmatians and Goths infested the neighbourhood of the Danube in this reign, but had this victory taken place, the panegyrists of Constantine would not have omitted to notice it.

[2] Another blunder of the author. Helena was the mother, not the wife of Constantine. Her daughter Constantia, the wife of Licinius, was an Arian. By his first wife, Minervina, Constantine had one son only, Crispus. By Fausta, the daughter of Maximian, he had three daughters, of whom Constantia was one, and three sons.

he had aspired, had been greatly afflicted with scrofula, but having been cured at the tomb of S. Agnes, had resolved to dedicate her virginity to God. Gallicanus contented himself with the consulship, which he enjoyed in the year 330, and then retired to Ostia, where he liberally enriched a church[1] built there by the emperor Constantine. There he resided till Julian had been made Cæsar by Constantius, and when Julian published a decree forbidding Christians to retain any possessions,[2] the lands of Gallicanus were delivered over to pagans. But every pagan who put foot inside the boundaries, was seized with a devil, and every one who took the title-deeds became a leper. This astonishing fatality having been related to Julian, he consulted the oracle at Rome,[3] and learned that if Gallicanus could be induced to sacrifice to the idols, the phenomenon would be at an end. Julian ordered Gallicanus to sacrifice, or to leave Italy. Gallicanus chose exile, and retired to Alexandria, where, as he refused to acquiesce in the restoration of idolatry, he was killed by the 'Count' Rautianus, and with him suffered a faithful companion, named Hilarinus.

Julian next tried to bend John and Paul to apostasy, by depriving them of their wealth bequeathed to them by Constantia. The emperor summoned them before him, and having in vain tried persuasion and threats, he ordered them to be executed with the sword during the night, and spread a report that they had been sent into exile. But the son of Terentianus, the captain of the guard, who had been charged with the execution, was seized by a devil, and Terentianus, having been converted by the prodigy,

[1] This is almost the only well authenticated fact in his history. He gave to the Church a silver crown "with dolphins," weighing 20lbs.

[2] Julian never issued any decree of the sort.

[3] He never was at Rome when emperor.

was baptized, and suffered martyrdom for his faith the following year, after having given full information to the author of the acts of all the incidents of the martyrdom of John and Paul. The emperor Jovian built a church on the site of the house of the martyred brothers, and the fame which they acquired is evidence that such a martyrdom really did take place; though the narrative which we have of the circumstances, is utterly devoid of historical value. The church of SS. John and Paul at Rome gives a title to a cardinal. The relics of the saints are preserved in it.

SS. John and Paul are represented in military costume with palm and sword.

S. VIGILIUS, B.M.

(A.D. 405.)

[Roman Martyrology. Florus of Lyons in his additions to Bede's Martyrology, Usuardus, &c. Authority:—A late recension of the ancient Acts, trustworthy, but not of great antiquity in its present form.]

S. VIGILIUS, a native of Trent, of honourable family, was educated at Athens. On his return to Trent, at the age of twenty, he was elected bishop, in the room of Abundantius, just deceased. Though considerably under the canonical age, he was consecrated by the bishop of Aquileia, outside the walls of the city. He founded in Trent the church of SS. Gervase and Protasius, and received from S. Ambrose of Milan some relics of those saints to place in it. Vigilius preached diligently in all parts of his mountainous diocese, and fell a victim to his zeal in the remote Alpine valley of Redena, at Mortaso, overhung by the icy spires of the Caré-alto. There he broke down an altar to Saturn, whom the mountaineers

venerated, and in their rage, the idolaters stoned him to death. His body was removed to Trent, and in the 15th century was translated to Milan.

S. MAXENTIUS, AB.

(ABOUT A.D. 515.)

[Roman, Gallican, and Benedictine Martyrologies. Authority :—A life by a contemporary.]

S. MAXENTIUS, also called S. Adjutor, and in France, S. Maixent, was born at Agde, in Gallia Narbonensis, of a noble family, and was committed by his parents to the holy abbot Severus, to be brought up by him in the way of perfection.

His advance inspired some with admiration, and others with jealousy; and finding that his actions and conduct were misconstrued, he left the monastery, and retired into a solitary place for two years. After that he returned, and he seemed to restore abundance to a land which for two years had suffered from drought; the plentiful showers which accompanied his return, convinced the most prejudiced that he was favoured by God, and obliged them to stifle their jealousy.

When the renown of his sanctity spread, he again left his country, this time to avoid the honour given to him, and took refuge in Poitou. After having visited the tomb of S. Hilary, he sought the venerable priest Agapitus, on the banks of the Séve, and asked to be admitted among his disciples. In order the more effectually to conceal himself, he changed his name of Adjutor into Maxentius. But his light could not be hid. His master Agapitus, and all the brethren under that holy man, saw the brilliancy of his virtues, and chose him to be their abbot.

He ate only barley bread, and drank water, and prayed so incessantly that his back became bent, and his knees callous. During the war waged by Clovis, king of the Franks, against Alaric, king of the Visigoths, a troop of soldiers approached his monastery. The monks, in their alarm, implored the holy abbot to fly from their swords, and not expose his life to danger.

Maxentius, undeterred, advanced to meet the soldiers. His mildness, and the angelic sweetness of his face, arrested the sword of a barbarian, when it was already raised to hew him down, and the man flinging himself at the feet of the abbot, implored his pardon.

Maxentius received many benefits from King Clovis, and died at the age of seventy, in the monastery that bears his name.

He is called in France S. Maixent, or S. Maissent.

In art he is represented with birds perched on his shoulders, or caressing with one hand a bird resting on the other; as his gentleness is said to have attracted the forest songsters about him when he walked, and when he sat in his cell.

S. DAVID, H.

(ABOUT A.D. 650.)

[Roman Martyrology and Greek Menæa.]

S. DAVID, a hermit at Thessalonica, was so illustrious in the seventh century for his virtues that he became an object of public veneration, and was visited from all quarters. His words were listened to with the greatest attention, he was thought to prophesy, and to work miracles of healing. His powerful appeals to sinners caused the conversion of great numbers.

S. BABOLEN, AB.

(7TH CENT.)

[Roman, Gallican, and Benedictine Martyrologies. Authority:—An account of his life and miracles in Mabillion.]

S. BABOLEN, abbot of S. Maur-des-Fossés, was first monk of Luxeuil, then abbot of S. Pierre, and afterwards of S. Maur-des-Fossés. This monastery was founded in 638, by Blidegisl, archdeacon of Paris, and was situated in a peninsula formed by the Marne, about two leagues from Paris. There Babolen ruled over a large community. He joined S. Fursy at Lagny, and rendered great services to the diocese of Paris, by founding in it many churches and hospitals, assisted by the zeal and liberality of bishop Andebert and S. Landri, his successor.

Having attained a very advanced age, he resigned his charge, and closed his days in a hermitage. He died in the seventh century, about the year 671.

S. CORBICAN, C.

(8TH CENT.)

[Belgian and Gallican Martyrologies.]

THIS saint is believed to have been an Irishman who came over into the Low Countries, where he lived as a solitary, on roots and herbs, instructing the rude peasantry in the Word of God, afflicted with cramps and agues till he died. Little is known of him, and few traditions of any importance relate to him.

S. JOHN, B. OF THE GOTHS.

(ABOUT A.D. 800.)

[Venerated by the Greeks. Authority :—The life in Greek written, if not by a contemporary, at least very shortly after the time of the saint.]

S. JOHN was a native of the Kertch promontory of the Crimea. His parents Leo and Photina were pious people, who dedicated their son to God from early childhood. The bishop of the Goths of Tauro-Scythia having subscribed the decree against the use of sacred images formulated by the council of Constantinople in 754, under Constantine Copronymus, was appointed, as a reward for his compliance with imperial prejudice, to the less remote and more lucrative bishopric of Heraclea, in Thrace. The faithful Goths in the Chersonese refusing to acknowledge the decree of the council, chose John to be their bishop. John went to Jerusalem, and on his return was consecrated by a Catholic bishop. He wrote a defence of the use of holy images, and sent it to the patriarch of Jerusalem, and on the death of Leo IV., in 780, he sent it to Paul, patriarch of Constantinople, and followed it up by visiting Constantinople, where he found that Paul, through real or assumed penitence for his having acquiesced in the condemnation of images, had vacated the patriarchal see and retired into a monastery. John assisted at the second council of Nicæa, and then returned to his flock to find them a prey to the incursions of the barbarians ; having escaped from the Chazars who had captured him, he took refuge at Amasea, where he died.

S. SALVIUS, B.M.

(8TH CENT.)

[Roman, Gallican and Belgian Martyrology. Authority :—A contemporary life.]

SALVIUS a bishop,[1] of what see is not known, arrived in the neighbourhood of Valenciennes with a deacon. He went to the church of S. Martin, preached to the people, and next morning said mass and preached again, and was invited by a certain man named Genard to breakfast at his house. The bishop went in full pontificals, with a girdle encrusted with gold and richly studded with diamonds and pearls.[2] We are surprised to learn that his motive for this display was eagerness for martyrdom. This eagerness promised to be gratified, for the ostentation of wealth dazzled and aroused to covetousness the son of his host, a needy and unscrupulous young man, named Winegard.

Next day the bishop was waylaid by Winegard and a party of armed servants at Brenne. "Whither away, sir bishop?" "I am on my way to Condé, to the monastery of Our Lady." "Stay and follow me. I have a church on my property which I wish to see dedicated." "Mad-

[1] The Roman Martyrology following other Martyrologies makes him bishop of Angouleme, and modern hagiologists have depicted in lively colours the zeal of Salvius, insatiable within the narrow limits of his diocese, which forced him to go into Flanders and spread the Gospel. They even tell us where he was born, and how he passed his youth. All this is purely the work of lively but common-place imaginations. No Salvius appears in the list of the Bishops of Angouleme, and absolutely nothing is told us, by the ancient writer, of his life previous to the arrival at Valenciennes.

[2] "Habebat autem S. Salvius ministeriale aureum Ecclesiasticum, vestimenta ex auro et gemmis ornata, nec non et cingulum aureum micantibus gemmis et margaritis intextum. Ferebat enim hæc omnia vir sanctus coram omnibus. Hoc autem faciebat, quia cupiebat instanti animo ad palmam martyrii pervenire." It was surely hardly seemly, even with this motive, to have sat down in his pontifical vestments to breakfast after mass, but this he did, according to his biographer.

man!" exclaimed the bishop, "I must obey God rather than man." "Why call you me mad?" asked Winegard. "And how must you obey God in not complying with my request?" "I purpose visiting the relics of a great many saints, and I seek them all as intercessors." Then the servants of the young chief arrested Salvius, and carried him to his castle at Brévitic. Winegard went before his father, and told him what he had done. The cool discussion between father and son as given by the chronicler opens up to us the state of feeling when life was of little regard in Europe. "I do not altogether approve of what you have done," said the father; "however, the responsibility is yours." "What is to be done with the bishop, now I have got him; shall I kill him or let him go?" "To kill so good a man is not right, indeed, I do not recommend it, for he is a very good man; yet if you let him go, you will get into trouble. I really do not know what advice to offer."

So the young man gave orders for the execution of the bishop and his attendant. The bishop remonstrated, the jailor hesitated, but Winegard insisted. Accordingly the jailor struck the bishop on the head with an axe, as he sat on a three-legged stool, and then despatched his attendant.

The bodies of the two martyrs were buried in a stable; three years afterwards they were discovered and transported to the church of S. Martin at Brenne, which thenceforth assumed the name of S. Sauve (Salvius).

S. PELAGIUS, M.

(A.D. 925.)

[Roman and Spanish Martyrologies. Authority:—An account of his Passion by Raguel, priest of Cordova, a contemporary, apparently, for he does not mention the legation of King Sancho, which took place only 35 years later for the recovery of the martyr's body. About the time of this legation lived Hroswitha of Gandersheim, and she wrote an account of the passion of the martyr. It is instructive to compare the two narratives, and see how completely the facts had been altered in oral transmission from Spain to Germany, and in a space of less than half a century. Hroswitha says that Pelagius was shot by a balista across the river and over the city walls, and the body was found uninjured and entire, then was decapitated and thrown into the river; the body was afterwards washed ashore, and the head was found elsewhere.]

In the contest between the Moors and Christians in Gallicia, it happened that the Christians having been on one occasion routed, a bishop named Hermoygius fell into the power of Abdulrahman, and was carried in chains to Cordova. The bishop, soon weary of his confinement, offered his cousin, a lad of ten years, named Pelagius, to be hostage in his place, whilst he went among the Christians, and raised the sum necessary for his ransom, or negotiated an exchange of prisoners.

The unfortunate boy languished for three years in prison, and was then drawn forth before Abdulrahman on the report of his great beauty, that he might serve as page to that Moorish king.

The king made flattering offers to the young boy, if he would renounce his religion, and threatened him with a terrible death should he refuse, as Abdulrahman was incensed at what he considered the bad faith of the bishop in having escaped, and left a child in his place, without having effected the proposed ransom, or in lieu of it, returning to imprisonment

The boy resolutely refused to listen to the offers made

by the king, and answered dauntlessly, "I am a Christian and believe in Christ! Christ I will never deny."

Pelagius was suspended to an iron gallows by the wrists, but testified no disposition to yield. Accordingly the king ordered him to be taken down, and his legs and arms to be cut off, and cast into the river.

This was done, and the brave boy entered into his rest. His relics were translated to Leon, where they now rest, in 967, on November 28th, and portions to Oviedo in 975.

S. ANTHELM, B. OF BELLAY.

(A.D. 1177.)

[Roman and Gallican Martyrologies. Authority :—A life by a friend, a contemporary, whose name is not known.]

S. ANTHELM was born of noble parents, in Savoy; his father was Andwin de Chignins, and he devoted his son to the Church from an early age, expecting that his rank and talents would advance him to honourable and lucrative offices therein. Anthelm was almost at once made provost of Geneva, and his methodical habits increased the revenues of that church. Whilst executing his charge, Anthelm paid a visit to the Carthusian monastery of Portes, now Cartruses in the Jura, near S. Rambert-de-Joux. The solemn stillness of this Alpine valley, hemmed in between limestone precipices and pines, attracted his attention and awoke a longing in his heart for something better than looking after the accounts and gathering the rents of the church of Geneva. The rule of the order specially attracted him. A sketch by a modern writer of a visit to the Grande Chartreuse will explain the spell thrown on Anthelm.

"The Carthusians—or, at least, those among them who are in orders—combine the hermit's solitary life with the

common life of monks. They are hermits in that they pass all their time, with slight exceptions, in the detached houses assigned to them round the cloister, where they work, pray, and even take their scanty meals in absolute solitude. For, to avoid communication with their fellow-beings, their food is conveyed to them through an opening in the wall fitted with a wooden shutter; these tiny mural apertures at the side of every doorway forming a singular feature in Carthusian cloisters. To ensure, moreover, a yet greater measure of solitude, the monks say most of the Church offices privately, each in his own cell.

"But with the life of hermits, the Carthusians unite, to some degree, the more social life of monks. Thus, on Sundays and holy days, they dine in company, the choir-brothers occupying an inner and larger hall, the lay-brothers a lesser apartment, constituting a sort of ante-chamber to the other. On the days they dine together a brief period of relaxation follows, when they enjoy the advantage of each other's society and conversation. It has ever, too, been an established Carthusian custom for the monks to leave their cells once in every week, and to proceed in a body to seek fresh air and exercise among the more retired walks in the vicinity of their convent.

"Three things chiefly imprinted themselves on my memory. These typical scenes were—first, the vast tomb-like cloister, surrounded by its three dozen hermitages, within each of which, though seemingly lifeless, is buried a living hermit; secondly, the dramatic incidents connected with the midnight office; and lastly, the pleasing picture presented by the Carthusians in the act of quitting their normal solitude for the weekly walk peculiar to this order. Let me describe the midnight office as it appeared to the eye of a stranger present at it for the first time.

When three-quarters of an hour are yet wanting to mid-

night, the convent bell tolls slowly and solemnly through the rocky wilderness, to arouse the brotherhood from their early slumber. At this signal they recite privately a series of prescribed prayers preparatory to the public office. As the clock strikes twelve, the belfry again vibrates with the monotonous note of the monastery bell awaking every slumberer alike, be he monk or citizen of the world. Its earliest echoes have scarce died away, before the priory church begins to fill with white-clad Carthusians, who, with cowl drawn over the head, and each carrying a lighted lantern in his hand, enter their respective stalls, there awaiting in silence the commencement of divine service. Lay brethren occupy the stunted nave, and any visitors present sit in either of two galleries at the western end of the church.

In a spacious, but dimly-lit choir, with stalls on either side, stand the cowled Carthusians—their uniformly white figures brought out into strong relief by the dark tint of the wooden screen, or wainscot, behind them. Their chant is slow and lugubrious, and as the office proceeds, the monks conceal their lanterns beneath the reading-desk, in front of them, or exhibit them to view according, presumably, to whether the portion of matins being sung at the time is read from a book, or recited by rote. This sudden lighting up of the choir, alternating with the no less sudden casting of it into shade—thus rendering the sepulchral forms of the white-robed monks now distinctly visible, and in the next moment throwing them into comparative obscurity—has a singular effect in itself, and yet more so when taken in connection with the place, the hour, and the unearthly-looking beings before one's eyes. It is, indeed, the feeling that those thirty or forty figures, draped in white, from the monkish hood enveloping the head, and partly shrouding the face, down to the ample

skirt of their monastic frock, have but just emerged from the cells encircling the vast and desolate cloister; and the knowledge that, the office ended, these men, beneath whose mortified exterior human hearts still beat, will return to the same dreary solitude; and, moreover, that unless you are fortunate enough to get a glimpse of them during their one weekly walk, you cannot expect to be brought face to face with any tenant of those three dozen claustral hermitages. It is feelings such as these, coupled with the notorious fact that the monks installed in the choir fronting you have bidden adieu to the world for ever, that lie at the root of the impression produced upon most people who have been spectators of the midnight service in a Carthusian house.

"A more cheerful scene is exhibited to the view of any traveller who has the luck to get a glimpse of the fraternity as they sally forth from the monastery every Monday morning, after a frugal and lonely meal, for their "spaciment" or pedestrian exercise. Taking up a position in the forenoon, near the convent, on the watch for the brotherhood, he may see a company of perhaps two score hermits habited in white, and with hood covering the head, issue from the monastery, walking in couples, each person carrying a staff to help him mount the steep rocky paths. Far from keeping silence, or marked gravity of countenance and demeanour, no sooner does each successive pair pass under the portal, than with faces turned towards one another, they enter at once into lively conversation, greeting their brethren with smiling looks and friendly words, and maintaining a thread of animated discourse. In ascending the rising ground, they will now cast their eyes downwards to guide their footsteps and plant their staves in the soil, or now glance, with cheerful expression, and not inactive tongue, towards the companion at their side.

We were a good deal struck by this spectacle, simple though it was; for where one might have expected to find demure countenances and measured steps, we saw only gaiety of manner, liveliness of speech, and activity of movement. The Carthusians leaving the monastery for their weekly excursion would make an effective subject for a painting in the hands of any one capable of quickly seizing varied expression of countenance, and gifted with artistic skill to transfer it to canvas."[1]

Anthelm was returning from the Chartreuse of Portes when he halted at the lower house of the order at the foot of the mountains. There he spent a night, and there he made his resolve to become a Carthusian. He was warmly received by the prior, and was sent at once to the Grande Chartreuse in the Dauphiné Alps, for his noviciate. Days, months, and years glided away in one unvarying round. When he had been long in the Order, he was made head of the house of Portes, where he had first been awakened to a desire of the religious life. There he was not shut out from all sounds of the turmoil of the world and the conflicts in the Church. Alexander III. and Victor IV. were rival popes. Alexander had been chosen by a majority of the college of cardinals, but Victor was supported by the whole of the Roman clergy, the assent of almost all the senators, and of all the nobles of Rome. Alexander was consecrated by the bishop of Ostia, Victor by the cardinal bishop of Tusculum, and both appealed to the whole Church to acknowledge their rival claims.

The religious orders threw all their weight to support Alexander, and as he received general recognition, Victor was declared anti-pope. Anthelm zealously maintained the claims of Alexander, and was accordingly excommunicated by Victor. The church of Bellay suffered from

[1] Algernon Taylor: "Scenes in French Monasteries," London, 1866.

animosities and intrigues, the result of a contested election to the see vacated by the death of the bishop, Ponce de Thoine (d. 1162). One party chose a youth of noble blood, the other a monk, and an appeal was made to the pope to settle the controversy by his authority. Alexander rejected both the claimants, and ordered a new election to be proceeded with. Anthelm answered the requirements of both parties,—he was a noble by birth, and by choice was a monk. He was elected unanimously, and the pope gladly ratified the appointment. But nothing could exceed the dismay and distress of Anthelm when he learned that he was again to be plunged into the whirl of strife, and to be torn from the solitude and tranquil circle of services in the Carthusian church. He refused, struggled, implored with tears that he might be forgotten; but in vain. Pope Alexander stepped in with his authority, and Anthelm was forced to bow his neck to the yoke. Directly on his appointment he began to carry out an active correction of abuses, one of the chief of which he considered to be the marriage of the clergy. He forced the priests in his diocese to put away their wives, and those who stubbornly refused, he deprived of their charges. Nor was he less rigorous towards the laity who offended. Humbert III., duke of Savoy, having infringed the liberties of the see of Bellay, by imprisoning a priest of that diocese, accused of some grievous crime; Anthelm sent William, bishop of S. Jean de Maurienne, to liberate the priest forcibly. The duke again arrested the priest, and had him executed.

Anthelm at once fulminated excommunication against him. The duke appealed to the pope, who ordered Anthelm to withdraw the excommunication. The bishop refused. "He who is justly bound must not be loosed," said he; "unless for the wrong due penance has been made. The

power to release those who ought not to be released was never given even to S. Peter, far less to his successors."

Alexander, hearing that S. Anthelm would not listen to remonstrance, himself removed the sentence of excommunication. Anthelm was so incensed at this breach of discipline that he resigned his office, and retired to the monastery of Les Portes,[1] and could only be induced to return by the urgent entreaties of the pope, and the promises of the duke to make amends for what he had done. Humbert III. delayed making restitution, and Anthelm refused to admit him to be otherwise than excommunicate, till he had made compensation for the wrong done by him to the see of Bellay. Even when Anthelm was ill with fever and dying, and was urged to remove the ban from the duke, he refused. Humbert hearing that the bishop was dying, came himself to visit him, and expressed to him his sincere regret for the execution of the priest. Then only did Anthelm relent, and raising his hand over the duke, gave him his benediction. He died shortly after, at the age of seventy-two, and was buried under the great rood at the entrance to the choir. We are told that at the moment when the body was being lowered into the tomb, one of the great lamps before the crucifix, which was only lighted on great festivals, kindled of its own accord.

The relics of S. Anthelm were preserved at the Revolution, and are in the chapel of S. Anthelm, attached to the cathedral of Bellay, whither they were translated on June 30th, 1829. On June 27th, every year, little children are brought into the cathedral, to be blessed by the bishop, with great solemnity, and dedicated to S. Anthelm.

[1] "Sed Dominus Papa eum absolvit; mandans Episcopo, auctoritate Apostolica comitem absolutum. Motus igitur animo vir fortis in Christo, ac moleste ferens tantam injuriam contra indemnitatem Ecclesiasticam impunitam pertransire, relicta cathedra cellæ dilectam requiem repetivit."

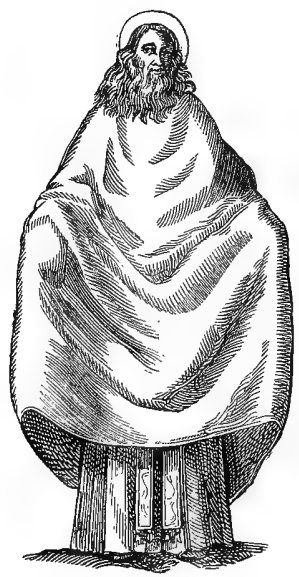
The saint is represented in Carthusian habit, the mitre at his feet, above his head a lamp with the Divine Hand pointing to the flame, or perhaps kindling it with a touch.

S. DIONYSIUS, ABP.

(A.D. 1180.)

[Russian Kalendar and the Bollandists.]

S. DIONYSIUS, archbishop of Sugdæa, in Bulgaria, probably driven from his see in some commotion or invasion, arrived at Nijni Novgorod, in Russia, and built there a monastery called the Peischericon. He died at Kieff, and was buried in that, the sacred city of Russia, where his name and tomb are held in high honour.



S. Sampson. See p. 387.

nople, where he devoted himself to the care of the sick, for whose accommodation he opened a hospital. Justinian, the emperor, being afflicted with a distressing disorder, which the physicians were unable to cure, applied to Sampson, who by his touch entirely removed the disease. The emperor in his gratitude would have lavished on him great gifts, but Sampson would accept nothing except a large and commodious building for conversion into a hospital.

S. JOHN OF CHINON, P.C.

(6TH CENT.)

[Roman and Gallican Martyrologies. Authority:—The Lections in the Breviary of Tours.]

S. JOHN was a Breton by birth. He received priest's orders, but exercised no cure of souls, retiring into a hermitage at some distance from the church of Chinon, in Touraine. His cell was surrounded by a little garden, which he cultivated, in which he planted laurels, under the shade of which he read and wrote.

S. Radegund, fearing lest her husband Clothair should tear her by force from the monastic retreat she had chosen, sent to the venerable John an ornament of great value, asking from him in return his old sack-cloth dress, and his prayers that she might be preserved from being forced back into the world she had deserted.

After a night spent in prayer the priest sent word to her that she had nothing to fear from the king.

He died, covered with honour, reverenced by all the neighbourhood, at an advanced age, and was buried in his oratory, near the church of S. Maximus.

SS. ARIALD AND HERLEMBALD, MM.

(A.D. 1066 AND 1075.)

[Ariald is included in some Italian Martyrologies. Herlembald was canonized by Pope Urban II., but both have been excluded from the Modern Roman Martyrology. Authorities :—A life of Ariald by Andrew of Strumi, disciple first of S. John Gualberto (see July 12th), and afterwards of Ariald. For further details of the strife in which he and Herlembald were engaged, see the chronicles of the contemporary Arnulf of Milan, d. 1085, and Landulf the Elder, who wrote a history of Milan from 380 to 1085; and Landulf the Younger, 1095—1137.]

IN the 11th century nearly all the clergy in the North of Italy were married.[1] It was the same in Sicily, and it had been the same in Rome,[2] but there the presence and authority of the popes had stamped out clerical marriage, and had nearly eradicated secret concubinage. In Milan the clergy boldly, defiantly claimed their right to be married, as a privilege sanctioned by immemorial tradition, and in Milan, by the great Ambrose himself. Married bishops had been common, and saintly married prelates not unknown. S. Severus of Ravenna had a wife and daughter, and S. Heribert of Milan had been a married man.

The priests were married legally with notarial deeds, and with religious ceremonial, priestly benediction, and exchange of rings. This, which was elsewhere esteemed as immoral, was in Milan, by the bold assertion of its lawfulness, esteemed a damnable heresy.[3]

In Florence S. John Gualberto successfully appealed

[1] "Cuncti fere cum publicis uxoribus . . . . ducebant vitam:" "et ipsi ut cernitis sicut laici, palam uxores ducunt." *Vit. Arialdi.*

[2] "Cœperunt ipsi presbyteri et diacones laicorum more uxores ducere susceptosque filios hæredes relinquere. Nonnulli etiam episcoporum verecundia omn. contempta, cum uxoribus domo simul in una habitare." *Victor Papa, in Dialog* And in Florence, "Quis clericorum non esset uxoratus vel concubinarius?" *And. Strum. in Vit. S. Joan. Gualberti.*

[3] "Nec vos terreat," writes S. Peter Damiani to the wives of the priests, "quod forte vos, non dicam fidei, sed perfidiæ vos annulus subarrhavit; quod rata et monimenta dotalia notarius quasi matrimonii jure conscripserit; quod juramentum ad confirmandum quomodo conjugii copulam utrinque processit."

to the people against their bishop, whom he thought to be guilty of simony. It was in vain for the popes to appeal to the secular arm. It was in vain to appeal to the bishops. To carry through the reform on which they were bent, to utterly abolish the marriage of the clergy, the appeal must be made to the people.

In Milan this was practicable, for the laity—at least the lower orders—bore a grudge against the clergy.

Patarinism had been an obstinate heresy in Lombardy, which the sword and the stake had not extinguished. The clergy had been the foremost in bringing the luckless heretics to the flames and the rack. And one of the most cherished doctrines of the Patarines was the unlawfulness of marriage. What if this anti-connubial prejudice could be enlisted in the cause of the Church, and its fury turned upon the clergy who refused the exhortations of the Holy Father to put away their wives, and absolutely prohibit a priest from contracting a lawful union with a woman?

Ariald, a native of a village near Milan, in deacon's orders, was chosen for this dangerous experiment. He was a woman-hater from infancy, and we are told that even as a little boy, the sight of his sisters was odious to him.

He began to preach in Milan in 1057, and the populace was at once set on fire by his vehemence in denouncing clerical marriage. He bade them regard and treat married priests as no longer priests, but as "the enemies of God, and the deceivers of souls."

Then uprose from among the mob a clerk named Landulf, a man of loud voice and vehement gesture, and offered to join Ariald in his crusade. A layman of fortune opened his house to the missionary. Tumults broke out. The whole city was in an uproar, and married clergy were maltreated by the mob.

Guido, the archbishop, was obliged to interfere. He summoned Ariald and Landulf before him, and remonstrated: "It is unseemly for a priest to denounce priests. It is impolitic for him to stir up tumult against his brethren. Let not brother condemn brother, for whom Christ died." Then turning to Landulf: "Why do you not return to your wife and children, and live with them as before, and set an example of order and peace? Cast the beam out of your own eye before plucking out the motes that are in the eyes of your brethren. If they have done wrong, reprove them privately, but do not storm against them before all the people." He concluded by affirming the lawfulness of clerical marriage,[1] and insisted on the cessation of the contest.

Ariald obstinately refused to desist. "Private expostulation is vain. As for an obstinate disorder you apply fire and steel, so for this abuse, we must have recourse to desperate remedies."

He left the archbishop, and appealed to Anselm de Badagio, bishop of Lucca, who encouraged him to pursue his crusade. In the meantime the priests and their wives were exposed to every sort of violence, of indignity, and "a great horror fell on the Ambrosian clergy."

Landulf was sent to Rome to report progress, but was fallen upon on the way, beaten, and driven back to Milan. Ariald then started, and eluding his adversaries, arrived safely in Rome, and presented himself before Pope Stephen IX., who received him with favour, and gave his apostolic sanction to his mission. Ariald returned to Milan, and re-commenced his appeals. The populace burst into tumult. Dissension was fast ripening into civil war. Ariald at the head of a mob swept all the clergy

[1] "Hæc cum Wido placide dixisset; eo finem orationis dixerit, ut sacerdotibus fas esset dicere uxores ducere." *Alicatus, Vit. Arialdi.*

together into the choir of one of the churches, and presented them with a paper, which bound all the ecclesiastics to put away their wives. He compelled their subscription. A priest struck Arialdo. This was the signal for a general tumult. The alarm bell pealed; the word was passed to sack the houses of the clergy, to hunt them and their wives out of the town.

The nobles, over-awed, dared not interfere. Arialdo and his adherents spread over the neighbouring country raising the peasants against their priests, and enforcing subscription to his document.

When all were expelled, Arialdo turned his energies against another abuse, that of simony. It was to be put down in a similar manner. "Cursed be he that withholdeth his hand from blood!" he cried.

"What shall we do?" asked a large party in Milan. "Arialdo tells us that if we receive the Sacrament from married, or simoniacal priests, we eat our damnation. We cannot live without sacraments, and he has driven all the clergy out of Milan."

Pope Nicolas II. now sent a deputation to Milan to support Arialdo (1059.) It consisted of the famous S. Peter Damiani and Anselm of Lucca. They were received with respect, but when Damiani, as legate, took the first place in the church, with Anselm on his right, and the archbishop seated on a footstool on his left, the fickle people were furious. Milan assembled at the ringing of the bells in all the churches, and the braying of an enormous brazen trumpet through the streets. The cry was loud that the church of S. Ambrose would never endure to be trampled on by the Roman pontiff. The clergy who had been hitherto regarded as outlaws were now honoured as defenders of the liberties of Milan.

But Damian was not a man to shrink from his task

before a mob. With unmoved voice, he denounced clerical marriage and simony from the cathedral pulpit, and afterwards extorted from the archbishop a reluctant oath against simony and the marriage of priests.

Ariald and Landulf worked on the people, who again veered round, and the clergy, deserted by their bishop and by the laity, had no resource save submission. It was made grudgingly, with no real intention to obey.

Guido attended a council held in Rome in 1059, and was vehemently assailed by Ariald; he was defended by his suffragans. Nicolas interfered, and allayed the strife.

Guido, perhaps hence, was again supposed to have espoused the cause of the married clergy; he rose, therefore, with them into high popularity. Though the council denounced both simony and concubinage, the Lombard bishops dared not publish the decrees in their cities. Adalmann of Brescia alone ventured to do this; he hardly escaped being torn to pieces by the rabble. In Cremona and Piacenza the populace split into two parties—those who adhered to, and those who refused communion, with the married clergy.

Anselm de Badagio, bishop of Lucca, was summoned at the death of Nicolas to occupy the throne of S. Peter, under the title of Alexander II., but his election was contested, and an anti-pope was chosen by the council of German and Lombard prelates assembled at Basle.

The contests which ensued between the rival pontiffs and their adherents, distracted attention from the struggle at Milan, and the clergy recalled their wives. The voice of Landulf was silenced, a horrible cancer had consumed his tongue, which had stirred the people to riot and rapine, and he died, his death leaving Ariald for a while unsupported.

But his room was speedily filled by a more implacable

enemy to the married clergy, his brother Herlembald, a stern, zealous soldier. He was just returned from a pilgrimage to Jerusalem. He visited Rome, where he was well received by Alexander II., who in a public consistory created him "Defender of the Church," gave him the banner of S. Peter, and bade him go to Milan to prosecute with his sword the great contest which his brother Ariald was waging with his tongue.

On reaching Milan, Herlembald placed himself at the head of the rabble, and at the head of an armed, tumultuous body, proceeded to assail the married priests. The services of the Church, the celebration of the sacraments, were altogether suspended in Milan, or were administered only by permission of Herlembald. He imposed an oath on the clergy that they never had been married, and neither were, nor would be, and confiscated the property of all who refused the oath, to pay the mercenaries who crowded under his sacred banner. The lowest rabble, poor artisans, and ass-drivers, furtively placed female ornaments in the chambers of priests, and then, attacking their houses, dragged them out, and plundered their property.

Herlembald, at the head of his hired soldiers and the mob, defied every power in Milan, the nobles and the archbishop; the authority of the latter he disputed or denied. At length Guido, after nearly nine years of strife, determined on an attempt to shake off the yoke of the self-constituted dictator. The churches of Milan were for the most part without priests. The married clergy had been expelled, and there were none to take their place.

A synod at Novara (1065), summoned Herlembald and Ariald to render an account of their proceedings. Their answer was silent contempt. At length the sentence of excommunication was pronounced against them. They appealed from it to Rome.

But a large party in Milan had long resented the despotism of the brothers, and an effort was made to shake it. A large body of the citizens rose, "headed," says Andrew of Strumi, "by the sons of the priests," and attacked the church and house of Ariald. Herlembald swept down on them at the head of his mercenaries, surrounded them, and hewed them down to the last man, "like the vilest cattle."

Guido, the archbishop, now acted with resolution. Having heard that two priests of Novara had turned their wives out of their houses, he arrested and imprisoned them. The whole party of Ariald flew to arms, marched against the archbishop under the consecrated banner of S. Peter, and forced him to release the imprisoned priests. Ariald at the head of the people met the two priests outside the gates, received them, crying, "Behold the valiant martyrs of Christ!" kissed them, and led them into a church, where they intoned a triumphant Te Deum.

Herlembald obtained a bull of excommunication from the pope against the archbishop. Guido immediately summoned all the people to assemble in the cathedral on the vigil of the Pentecost. Neither Herlembald nor Ariald seem to have been prepared for what was to follow; but when they saw the church filled with the substantial citizens and nobles, Herlembald was alarmed, and took refuge in the choir. The archbishop mounted the pulpit with the bull of excommunication in his hand. "See!" he exclaimed, "this is the result of the turbulence of these demagogues, Ariald and Herlembald. This city, out of reverence to S. Ambrose, has never obeyed the Roman Church. Shall we now be crushed? Take away out of this land of the living these disturbers of the public peace, who labour day and night to rob us of our ancient liberties."

He was interrupted by a cry of "Let them be killed!"

Guido paused, and then cried out, "All who honour and adhere to S. Ambrose leave the church, that we may see our enemies."

Instantly from the doors poured a dense crowd, leaving only twelve men who stood to the cause of Ariald.

Ariald had, in the meantime, leaped over the chancel rails, and taken refuge beside his brother. The partisans of Guido rushed upon them; the clergy selected Ariald, the laity Herlembald, for their victim. Ariald was dragged out of the church sorely wounded. Herlembald using his truncheon, beat off his assailants, and climbed to a place of vantage, where he was beyond their reach.

As night fell, the party of Herlembald gathered, stormed and pillaged the palace of the archbishop, and bursting into the church, liberated Herlembald. Guido hardly escaped on horseback. His adherents fled "like smoke before the tempest." Ariald was found bleeding and faint.

Herlembald silenced the roaring mob. "Speak, Ariald, whose house is to be first given up to sack?" Then Ariald earnestly dissuaded further violence, and entreated the vehement dictator to spare the lives and property of their enemies.

The party of the archbishop rallied, and Ariald was hurried out of the town to the village of S. Victor. There he was joined by Herlembald with a party of mercenaries. Thence they made their way to Pavia and to Padua, where they hoped to obtain a boat, and escape to Rome; so sudden and complete had been the downfall of their power after the last success. But Ariald was caught and carried off to a castle on the Lago Maggiore, belonging to Olivia, niece of Archbishop Guido. She demanded whether he would acknowledge Guido as archbishop. "As long as my tongue can speak," he replied, "I will

not acknowledge him. The servants of Olivia tore out his tongue, cut off his right hand, ears and nose, and cast him into the placid lake. His disciple and biographer, Andrew, followed in his traces, and hovered round the castle. A peasant confided to him the horrible details of the murder of the great demagogue. He died June 27th, 1065.[1]

The strife was not allayed by the death of Ariald, nor by the appearance of two papal legates in Milan, who proclaimed strong decrees against simony and clerical marriage. Herlembald, relying on their support, reappeared in Milan, regained his power as rapidly as before it had melted away, and re-organized his despotism.

Guido, as he advanced in years, became more consciously incapable of rule. He had been archbishop twenty-seven years, the last ten of civil war. He determined to vacate the see; he burdened it with a pension to himself, and then made it over to a certain Godfrey, to whom he resigned the pastoral staff and ring.

Godfrey crossed the Alps, took the oath of allegiance to the emperor, and promised to use his utmost endeavours to exterminate the Patarines—by that name including the party of Herlembald, and indeed of the pope, take Herlembald alive, and send him in chains into Germany.

But Herlembald was too strong for Godfrey. He expelled him from Milan (A.D. 1071), devastated the country with fire and sword wherever Godfrey was acknowledged, and caused such havoc that "not a day in all that season of Lent elapsed without a profusion of blood being shed," and finally he drove the archbishop to take refuge within the walls of Castiglione.

Guido, not receiving his pension, annulled his resignation, and resumed his state as archbishop. But he

[1] Andrew of Strumi says 1066, but he followed the Florentine custom which made 1066 begin on March 15th.

S. LADISLAS, K.

(A.D. 1096.)

[Roman Martyrology. Greatly venerated in Hungary. Authority :—A life in the Hungarian Annals of Antonius Bonfinus.]

GEIZA and Ladislas were the sons of Bela, son of Ladislas the Bald, son and successor of S. Stephen the first Christian king of Hungary. The elder brother of Bela was Andrew, who mounted the throne in 1047. As Andrew was childless, he invited Bela to his court, gave him the title of duke, invested him with the government of a third part of Hungary, and declared his son Geiza his successor. But having married the daughter of the prince of Russia, Andrew became the father of a son, named Solomon, whereupon he cancelled his nomination of Geiza to the succession. Thereupon Bela appealed to the Poles, and, at the head of a Polish army, invaded the territories of his brother, and defeated him, and ascended the throne in 1056. At the same time Andrew died, and his son Solomon fled for safety to the court of the emperor Henry IV., whose daughter Sophia he had married. Bela died in 1065, and Solomon at once advanced into Hungary with the support of the emperor, to claim the throne. Civil war was prevented by the interposition of some of the bishops and magnates, and Geiza was persuaded to resign his claims to the rightful heir to the throne, and to crown him solemnly on the following Easter at Fünfkirchen. The Huns shortly after broke into the kingdom, and fortified themselves on the steep hill of Cherkel. Geiza, Ladislas, and the young king, marched against them, stormed the fort and routed the invading army. Ladislas cut down four men who stood in his way, and in hewing down a fifth was grievously wounded. However he maintained his seat on horseback, and seeing a Hun

escaping with a maiden of singular beauty whom he was carrying off, and who is said to have been the daughter of the bishop of Waradin, Ladislas gave chase, but finding that, on account of his wound, he was unable to overtake the Hun, he shouted to the girl to drag her captor off his horse. The maiden accordingly threw her arms round the Hun, and precipitated herself and him to the ground. Ladislas came up, and disdaining to smite a fallen foe, bade him rise and defend himself. He might have fallen a victim to his chivalry, had not the damsel armed herself with the battle-axe of the Hun, and cloven the head of her captor from behind, whilst he was hard-pressing the wounded prince. The number of captives was so great, that they took advantage of an unguarded moment to rise and make an attempt to recover their liberty. This attempt was revenged by a general massacre, and not a single Hun escaped to tell the tale.

A festival was instituted to commemorate this happy delivery of Hungary from the inroad of the barbarians. Three years after, dissension broke out between the king and his cousins. Geiza, dissatisfied with the share of booty accorded him after a war with the Bulgarians, took up arms against the king, but was defeated, and fled. In the meantime Ladislas had been in Russia, and then in Bohemia, endeavouring to obtain succours against the king, and having persuaded Otto, king of Bohemia, to espouse his cause, he marched at the head of an army to the support of his brother. Geiza received the succours with a burst of tears, and was sharply reproved by Ladislas for despondent weeping when he ought to be actively engaged in collecting an army. The Bohemians waited for the Hungarian army at the outskirts of a forest. Just before the battle began, Ladislas exclaimed, "See! my brother, I behold an angel descend from heaven bearing

a crown, which he places on your head." The report of the vision, having been diffused through the army, excited enthusiasm. Another incident still further stimulated their ardour. Ladislas, as he was riding before the troops and haranguing them, swung his lance about, and the point touched a briar, and dislodged a white weasel, which ran along the lance, and took refuge in his bosom. "Behold!" exclaimed the prince, with happy promptitude, "an earnest of divine protection."

Fearing for his brother Geiza, Ladislas changed banners with him, and had to bear the stress of the battle, for Solomon poured his forces against the wing marching under the banner of Geiza. When Solomon found out his mistake, he wheeled round to fall on the centre, Ladislas seized the opportunity to fold round the enemy and attack him in rear, whilst engaged with Geiza's centre. The rout of Solomon's army was complete, and the king escaped with a handful of men from the bloody field. Ladislas, we are told, wept as he walked over the battle-ground and saw how fearful had been the carnage, knowing that all who were slain were Christians. "And after he had cried sufficiently, he saw to the slain being decently buried," says the historian. Among the dead he found Erni, a nobleman, noted for his love of peace, and labours to establish tranquillity in the realm. Ladislas sprang from his horse, kissed the dead man, and exclaimed, "Here thou liest, Erni, lover of peace! one who strove hard to make brotherly concord reign for the public good. Well, the peace thou couldst not find in this life, thou wilt find in the next."

After this victory, Geiza and Ladislas pushed on to Alba Regia, where the estates of the realm were convoked, and Geiza was elected king. Solomon only retained Presburg and a fragment of Hungary, and he was left in possession

of it for a while, till Geiza, hearing that he was intriguing with Henry IV., and Leopold, duke of Austria, marched against him and besieged him, "not to drive his brother to extremities, but to reduce him, unwilling, to fraternal charity," causticly observes the historian. The siege was in progress when the feast of Christ's Nativity arrived, and king Geiza went to observe the festival with great pomp at Saxard, when Dionysius, archbishop of Gran, with all his suffragans and a large party of the magnates, took the opportunity of urging him to peace and good-will. The moment for this exhortation was well chosen. Geiza was hearing mass, the Christmas bells had been ringing, Christmas hymns had been resounding in the sacred edifice, when suddenly the archbishop turned at the altar and addressed the king. Geiza, softened, humbled, bent his head, and promised reconciliation; nay, he even offered to resign his crown into the hands of Solomon, and retain as his own only that portion of Hungary which had been conferred with the title of duke on his father. The offer was accepted by the nobles with gladness, and messengers were sent to Solomon. But the enthusiasm of the king cooled down on reflection, and nothing came of the offer except interminable correspondence.

He died (A.D. 1077) after a brief reign of three years, and Ladislas, his brother, was immediately elected in his room. His handsome face, gallant carriage, frank manners, and general integrity had won the hearts of the Hungarians, and he was preferred to Solomon, who had a more legitimate claim to the throne. Ladislas, though he did not refuse the proffered power, declined to wear the crown, whilst Solomon lived. Zelomir, king of Dalmatia, having died, left the kingdom to his wife, the sister of S. Ladislas, and she, unable to maintain herself on the throne without assistance, appealed to her brother for aid. He

marched into Croatia and Dalmatia and pacified the country. She named him her heir. Thus these provinces were united to the Hungarian crown.

As Solomon was constantly engaged in fomenting intestine discord, and endeavouring to attach to his cause various foreign princes, the magnates and prelates of Hungary endeavoured to obtain a pacific settlement by granting him a liberal pension, and wresting from him a resignation of his claims. Ladislas offered to partition the kingdom between them, but to this the estates would not consent; they saw that this would enable Solomon to buy an army, and that Hungary would become a prey to civil war. Solomon reluctantly acceded to the terms, and invited Ladislas to meet him on the Möschotz for conclusion of the agreement. Ladislas was on his way to the proposed meeting, when he received, or pretended to receive, information that Solomon meditated treachery. He therefore advanced armed to the place of meeting, took his adversary prisoner, and locked him up in the strong fortress of Wissigrad.

Shortly after, the king resolved on the solemn translation of the body of S. Stephen, the first Christian king of Hungary; but the stone which lay on his tomb being unmoveable, Ladislas consulted a wise virgin of ascetic life, and she informed him that the immobility of the stone was a token of the indignation felt by S. Stephen as the strife which was rending Hungary. Ladislas at once broke the chains of Solomon, and suffered him to go free. Solomon immediately took refuge among the Huns, and urged them to invade the kingdom. They required but little persuasion, and suddenly poured their hordes upon Hungary. Ladislas summoned troops, and placing himself at their head, arrested and defeated the barbarians. Solomon and the remainder of the horde escaped into

Bulgaria, where they were attacked and defeated by the Greeks, and Solomon disappeared in a forest into which he escaped after the battle. What became of him is not known. Some say that he perished in the forest, others that he spent many years there as a hermit, and finally appeared at Pola in the reign of king Colman, where he is regarded as a saint, and has received public veneration on Sept. 26th.

Another horde of Huns burst into Transylvania, which they devastated, and were returning laden with booty and captives, when they were overtaken by S. Ladislas. A furious battle was waged. The fortune of the day was turned by the Christian captives, men and women, who loosed one another's bands, and snatching up any weapons they could lay hands on, assailed the Huns in the rear, as they were engaging Ladislas and the Hungarian army.

A third invasion of Hungary ensued, Ladislas again marched against the Huns, killed their king, and having routed them, Hungary was thenceforth freed from their assaults. The Hunnish war was succeeded by a Russian war, for the defeated Huns had stirred up the Russians to attack Hungary. Ladislas reduced the Russians, and then turned his arms against the Poles, who had also invaded his territories. He defeated them, and captured Cracow after a siege of three months, by an ingenious artifice. Learning that the citizens were suffering from famine, one night he employed his soldiers in making a mound of earth, in a conspicuous place, which he dusted over with flour. The starving citizens, seeing such abundance reign in the camp of the besiegers, opened their gates. From Poland he marched into Bohemia, and having chastised that kingdom, which had in some way offended him, he returned covered with honour into Hungary.

Peter the Hermit having preached a crusade for the re-

covery of the Holy Sepulchre, S. Ladislas was nominated chief of the crusaders, and was preparing to assume the command, when he died on July the 30th, 1095, and was buried at Waradin, in a church he had there erected.

It is not easy to see the legitimate grounds on which Ladislas has received canonization. He was a gallant, dauntless soldier, less of a barbarian than those with whom he associated, not dissolute in morals, but respectful to religion and its ministers. But it must not be forgotten that he seized a throne to which he had no legitimate claim.

S. Ladislas.

June 28.

S. IRENÆUS, *M.B. of Lyons*, A.D. 202.
S. LUPERCULUS, *M. at Eauze, in Gascony, 3rd cent.*
SS. PLUTARCH, SERENIUS, HERACLIDES, AND COMP., *MM. at Alexandria*, A.D. 202.
SS. POTAMIÆNA, *V.M.*, AND BASILIDES, *M. at Alexandria*, A.D. 202.
S. PAPPIAN, *M. at Mylas, in Sicily.*
S. THEODEHILDA, *V. at Sens, 6th cent.*
S. LEO II., *Pope of Rome*, A.D. 684.
S. PAUL I., *Pope of Rome*, A.D. 767.
S. HEIMERAD, *P. in Hesse*, A.D. 1019.

S. IRENÆUS, M.B. OF LYONS.

(A.D. 202.)

[Roman Martyrology, and almost all Latin Martyrologies. But by the Greeks on August 23rd. Authorities:—His own writings, Eusebius and Theodoret.]

SAINT IRENÆUS was a Greek, as his name indicates, of Ionia, where he was instructed in Christianity by S. Polycarp, the disciple of S. John the Evangelist. In a passage in which Irenæus speaks of his having received instructions from S. Polycarp, he mentions also the bishop Papias with great respect, as one from whom he had learned many things. In his youth Irenæus had received an excellent education in the writings of the Greek philosophers and poets. Plato and Homer seem to have been his favourite authors. We do not know what was the motive which led him into Gaul, where he was ordained priest by Photinus, bishop of Lyons. The Montanist heresy having troubled the Church in the south of Gaul, Irenæus was sent to Rome with a letter to Pope Eleutherius. During his absence, persecution fell on the Church of Lyons, and Pothinus suffered

martyrdom. On the return of Irenæus he was elected to fill the place of the martyr, as bishop of Lyons, and was consecrated in 178. Not long after his appointment to the bishopric, he began his great work in five books, entitled, "A Refutation of Knowledge falsely so called." It was intended to expose the whole system of the Gnostics, particularly of Valentinus.

The controversy about the celebration of Easter had continued to divide some parts of the Eastern and Western Churches ever since S. Polycarp and S. Anicetus had discussed the question at Rome in 158. The two parties, however, had not conducted themselves with the mildness of those bishops, and the dispute was running high at this period. Polycrates, bishop of Ephesus, an aged prelate of sixty years, took the lead in maintaining the Eastern usage. He had been in communication with several bishops upon this question, and Victor, pope of Rome, had requested him to call a meeting of the bishops who agreed with him. This was done, and a letter was written in their name by Polycrates to Victor and the Roman Church, in which they speak in a firm tone of adhering to the custom which had been followed by their ancestors. They defended themselves by the authority of the apostles John and Philip, and by the more recent example of S. Polycarp and other martyrs. Polycrates speaks of seven relations of his own, who had held the station of bishops, all of whom had kept the Paschal festival on the fourteenth day. This declaration of the Asiatic bishops was met in a different tone by Victor, bishop of Rome. He first endeavoured to persuade all other Churches to exclude those of Asia Minor from their communion, but his proposal was rejected by all. He then wrote letters in the name of his own church, announcing that it would hold no communion with any of the Churches of Asia Minor, till they submitted to the

Western usage of observing Easter. This summary proceeding called forth strong remonstrances from several bishops in communion with Rome. Among the rest S. Irenæus wrote to Pope Victor, whom he had perhaps known when he visited Rome in the time of Eleutherius, and the letter is a beautiful specimen of that spirit of peace and concord which should mark the conduct of a Christian bishop. It is said to have had the effect of reconciling all the parties, and there is the most satisfactory evidence that the unity of the Catholic Church was not broken by this temporary disagreement.

S. Irenæus is believed to have suffered in the persecution of Septimius Severus. No particulars of his martyrdom are known. If the account could be believed, which speaks of the emperor himself being present when Irenæus was put to death, we might conclude that it did not happen till the year 208, when Severus set out with his two sons to repress an insurrection in Britain, and it is not improbable that they passed through Lyons; but the fact cannot be stated with certainty, and the evidence of Irenæus having suffered martyrdom at all is not conclusive. According to a legend S. Irenæus was placed betwixt a cross and an idol, and told to choose which he preferred. He had the consolation to die on a cross like his Master. His relics were scattered by the Huguenots in 1562, some of the bones were thrown into the Rhone, others into the mud. His head was kicked about the streets, till rescued by a pious surgeon, who preserved it till the restoration of tranquillity.

S. LUPERCULUS, B.M.

(3RD CENT.)

[Gallican Martyrologies. But at Tarbes on March 5th.]

LUPERCULUS, or Lupercus, is popularly believed to have been a bishop and martyr at Eauze, in France, in the reign of the Emperor Decius, and he is regarded as one of the patrons of the diocese of Tarbes. Nevertheless, some think that in fact he is not to be distinguished from Luperculus, martyr at Saragossa, with eighteen companions, praised by Prudentius, who was decapitated by order of Dacian the governor, in the reign of Diocletian, A.D. 304. In 1389 the relics of S. Luperculus were found by revelation in the church of S. Massa, beside those of S. Engratia, with an inscription which described him as the uncle of that saint. Luperculus of Saragossa is venerated in Spain on April 16th. Eauze was anciently Elusa, city of the Elusates, and the bishop of Auch was suffragan of the bishop of Eauze. That ancient city, situated on the Gelise, is no longer inhabited; its site is marked by ruins. There is no evidence that there was any bishop there prior to the 6th cent. Probably S. Luperculus preached there, and thence travelled into Spain, where he suffered.

SS. PLUTARCH, POTAMIÆNA, AND OTHERS, MM.

(A.D. 202.)

[Roman Martyrology. Those of S. Jerome, Usuardus, Ado, Notker, &c. Authority:—Eusebius, Hist. Eccles. Lib. VI., c. 3, 4, 5.]

THE school of Origen at Alexandria furnished many martyrs for the faith in the persecution of Severus, which raged from the year 202 to 211, when that emperor died.

The first of those to suffer was Plutarch, brother of Heraclas, afterwards bishop of Alexandria on the death of S. Demetrius. When Plutarch was thrown into prison, Origen visited him; the Alexandrian mob was so incensed against Origen for having converted Plutarch, and thereby brought him to death, that they set upon Origen and nearly killed him. How Plutarch suffered we are not told. After him Serenus, another scholar of Origen, was called to confess Christ by martyrdom. He was burned alive. Two others, Heraclides, a catechumen, and Hero, lately baptized, were executed with the sword. Severus, a fifth, after many tortures, was beheaded. Herais, who was yet a catechumen, received her baptism by fire. Basilides, and a slave woman named Potamiæna, were next called to their crown. "Concerning Potamiæna," says Eusebius, "many traditions are still circulated among the Alexandrians of the innumerable conflicts she endured for the preservation of her purity and chastity, for with the charms of an accomplished mind she possessed a most attractive person." With her, her mother Macella was sentenced to execution. The judge Aquila applied the most horrible tortures to every part of her body, and then ordered an officer, Basilides, to lead her away to execution. Basilides with firmness kept off the crowd which sought to assault her, and which heaped abusive language upon her as she went to her death. Potamiæna, moved by the kindness of the officer, and his evident distress at having to be accessory to her execution, spoke to him, urged him to embrace the Christian faith, and promised to intercede with God for him, when she had gained her crown, and obtain for him faith as a reward for his compassion. Then, having reached the place of execution, boiling pitch was slowly poured over her body, beginning with the feet, and so gradually upwards to the crown of her head. Under this

she expired. Not long afterwards Basilides, being urged by his fellow soldiers to swear, replied that it was not right for a Christian so to do. At first his comrades thought he was jesting; but when he gravely assured them that he was a Christian, they conducted him to the judge, who committed him to prison. There he was visited by some of the faithful, who inquired into the cause of his sudden conversion. He replied that three nights after her martyrdom, Potamiæna appeared to him holding a glorious crown, which she placed on his brows, and said, "This have I obtained for thee by my prayers." On hearing this, the Christians baptized Basilides, and he was led forth and executed with the sword. Eusebius adds, "Many others also at Alexandria are recorded to have become Christians, because Potamiæna appeared to them in dreams, and exhorted them to embrace the Divine truth."

S. PAPPIAN, M.

(3RD CENT.)

[Greek Menæa, Modern Roman Martyrology. Authority :—The account in the Menæa.]

S. PAPPIANUS, or Pappius, is said to have suffered at Mylas, in Sicily, in the persecution of Diocletian. He was stretched between four posts and beaten, and then cast into a vessel of boiling oil. The account in the Menæa is so untrustworthy, and full of evident exaggeration, that it is advisable to say no more on the subject of the sufferings of this martyr.

S. THEODEHILDA, V.

(6TH CENT.)

[Gallican Martyrology. Authority:—A charter of Clovis, and various brief notices from various sources collected by the Bollandists.]

LITTLE or nothing is known of this saint, except that she was a daughter of Clovis, king of the Franks; and that she obtained from him a grant of lands at Sens, where she founded the convent of S. Pierre-le-Vif, into which she retired, and where she died.

S. LEO II., POPE.

(A.D. 684.)

[Roman Martyrology. This day is properly that of the translation of S. Leo. Authority:—A life by Anastasius the Librarian, and his own letters.]

THE Emperor Constantine Pogonatus resolved to reunite the Church torn by the contests about the wills in Christ. The Monothelites declared that Christ's human will was entirely crushed and annihilated before the Divine Will, or rather that the place of the human will, in Him, was supplied by the Divine Will. This heresy touched the reality of His manhood. If it was true, Christ took not on him the perfection of man's nature, but only a human body and passionless soul. This heresy prevailed in the East. The patriarchs of Antioch and Constantinople had adopted it; Honorius, pope of Rome, had sanctioned it. Constantine summoned a council to meet at Constantinople, in 680, to decide this question. The council met in a hall of the imperial palace. The emperor presided, by twelve of his chief ministers. Of the great patriarchs, George of Constantinople, and Macarius of Antioch, were present. Pope Agatho of Rome was represented by

deputies. Two monks appeared on behalf of the patriarchs of Jerusalem and Alexandria.

During one of the sessions George, patriarch of Constantinople, rose and declared that, having examined the testimonies from Holy Scripture and from the fathers cited by the Westerns, and by Macarius of Antioch, he was convinced that orthodoxy lay with the Romans; "to them I offer my adhesion, there is my confession and belief." The example of George was followed by a crowd of Eastern bishops. Macarius stood alone in open and contumacious resistance to the doctrine of the two wills. He was solemnly degraded from his office. A strange episode followed. A monk, Polychronius, vehement in his assertion of their being but one will in Christ, challenged the Council to bring the doctrine to the test of a miracle. "Let me lay my testimony on the breast of a dead man, and it will revive him."

The challenge was accepted. A corpse was sought, found, and introduced into the assembly. Polychronius laid his confession sealed on the breast of the dead man, and crouched, muttering at his ear. The bishops sat round in grave expectancy. Hours passed, and the dead man moved not. They declared that the test had been found wanting. Polychronius asked for more time. It was refused. He would not accept the failure of his attempt, and was anathematized, and degraded from all his functions.

The council proceeded with its anathema. George of Constantinople endeavoured to save his predecessors from being denounced by name; the council rejected his motion, and one cry broke forth, "Anathema against the heretic Theodore of Pharan! Anathema against the heretic Sergius (patriarch of Constantinople)! Anathema against the heretic Honorius (pope of Rome)! Anathema against Peter, Macarius, and Polychronius!" At the close

of the proceedings of this, the Sixth General Council, a creed was framed distinctly asserting the co-existence of the two wills in Christ, and then to conclude, were again recited the names of the anathematized heretics, commencing with Nestorius, and ending with Sergius of Constantinople, and Honorius of Rome.

Pope Agatho died during the sitting of the council, and was succeeded by Leo II., a Sicilian by birth, a man of piety, munificent to the poor and to churches, accomplished in Latin and Greek literature, and with a taste for music and sacred poetry.

He received and ratified the decrees of the Sixth General Council, and announced them to the churches of the West. To the bishops and the king of Spain he recapitulated the names of the anathematized heretics, among the rest his predecessor Honorius, who, instead of quenching the flame of heresy, had fanned it by his negligence; who had permitted the immaculate rule of faith, handed down by his predecessors, to suffer defilement.[1]

The condemned Monothelites of the East were banished to Rome, as the place in which they were most likely to be converted from their errors; and there two of them, Anastasius the priest, and Leontius, deacon of the church of Constantinople, together with others, perhaps convinced by the arguments of the orthodox, perhaps weary of confinement in the monasteries to which they were consigned, recanted their errors, and were set at liberty.

By means of a rescript of the emperor, Leo II. was able to break through the inveterate custom of the church of Ravenna to regard itself as acephalous and independent

[1] "Qui flammam hæretici dogmatis, non, ut decuit apostolicam auctoritatem incipientum extinxit, sed negligendo confovit." Ad Episcop. Hispan., Labbe p. 1246. "Honorius Romanus qui immaculatam apostolicæ traditionis regulam quam a prædecessoribus suis accepit maculari consensit." Ad Ervig. Reg. Hispan. p. 1252.

of Rome; the emperor ordered that in future the bishop-elect of Ravenna should be consecrated in Rome and receive the pall from the pope.

Leo reigned ten months and seventeen days.

His relics are preserved at Ferrara.

S. PAUL I., POPE.

(A.D. 767.)

[Roman Martyrology. Authority:—His life in the Pontifical of Anastasius, the librarian, probably by a contemporary, and his own letters.]

PAUL, a Roman by birth, and his brother Stephen, were ordained deacons by Pope Zacharias. Stephen was elected to the papal throne in 752. During the later years of his pontificate, a strong faction in Rome had designated his brother Paul as successor to the see. Another party, opposed perhaps to this family transmission of the papacy, as a dangerous precedent, set up the claims of the Archdeacon Theophylact. On the vacancy the partisans of Paul prevailed, and the brother of Stephen was raised to the throne of S. Peter. He was a mild and peace-loving pontiff, ever ready to forgive injuries, and full of sympathy with the afflicted. He loved to wander by night among the hovels of the poor, to seek out the sick and the infirm, and relieve their necessities, to penetrate into the prisons, and redeem the debtors languishing therein.

Rome had long suffered from the dangerous proximity of the Lombards. Stephen had invoked the aid of Pepin, the Frank king, against them, and had invested Pepin with the title of Patrician of Rome. Pepin in return had given to the Holy See the whole district of Ravenna, which he had wrested from Astolph, king of the Lombards. On the death of Astolph, Desiderius became king, but not

without difficulty, owing to the brother of Astolph asserting his rival claims. Till he had secured his seat on the throne, Desiderius maintained peace with the pope; but when all causes of anxiety were removed, the old irreconcilable hostility broke out again between the Lombard king and the Holy See, and only the fear of incurring a descent of the Frankish host prevented Desiderius from resuming the government of the exarchate of Ravenna.

After a reign of a year and a month, Paul died of excessive summer heat, in the church of S. Paul at Rome, on June 28th, 767.

S. HEIMERAD, P.

(A.D. 1019.)

[German Martyrologies. Authority:—A life by Egbert, monk of Hersfeld, written by order of Abbot Hartwig, about 1070.]

HEIMERAD was born in Swabia on the estate of a lady, whose serf he was. He was ordained priest, but could not leave her service till he had gained her consent, which was accorded him with some readiness when she had procured another chaplain, as his eccentric and dirty habits made him anything but acceptable to his noble mistress. He made a pilgrimage to Rome, and thence to Jerusalem. On his return to Germany, finding that "a prophet is without honour in his own country," he did not return to his native village, but led a vagabond life in Germany. He settled himself for some time in the abbey of Hersfeld, in Hesse, and lived on the bounty of the monks. But the abbot, heartily tired of his presence and offensive habits, bade him become a monk, so as to be under rule, or depart. Heimerad refused to join the Order, and was accordingly thrust out of the monastery. He did not go far, but

lounging against the stable door muttered to himself, "This is pretty treatment for the emperor's brother to endure! Little know the monks what is my rank, when they turn me out of doors." His words were overheard, and the abbot ordered him to be well beaten. After this Heimerad thought advisable to depart, and he presented himself before the Empress Cunegunda, who is numbered with the saints. She treated him as an impostor, and ordered him a sound whipping. Then he went to Bishop Meinwerk of Paderborn. "Who is that devil?" asked the holy bishop. "Ha! the vagabond Heimerad. A hypocrite and a deceiver of the people. Let him be well cudgelled."

Heimerad then rambled off into Westphalia, and obtained a dilapidated church at Kirchberg. But when his wild ways, ghastly face and fiery eloquence attracted all the congregation from the parish church, and the offerings of the faithful poured into the lap of the wandering mad priest instead of into that of the incumbent, the latter would not endure it, and drove Heimerad away.

He died at Hasungen, and received popular canonization, but has not been included in the Roman Martyrology. There can be little doubt that the man was deranged.

S. PETER.

June 29.

SS. PETER AND PAUL, *App. MM. at Rome*, A.D. 65.
S. MARY, *the mother of John Mark, Matr. at Jerusalem, 1st cent.*
SS. MARCELLUS AND ANASTASIUS, *MM. at Argenton, in France.*
S. CYRUS, *B. of Genoa, circ.* A.D. 334.
SS. SALOME, *V.R.*, AND JUDITH, *W.R. at Altaich in Bavaria, 9th cent.*
S. EMMA, *W. at Gurk in Carinthia*, A.D. 1045.

S. PETER, AP. M.

(A.D. 65.)

[Roman Martyrology, Bede, Florus, Ado, Hrabanus, Notker, Wandelbert, &c., commemorate S. Peter and S. Paul on this day. By the Greeks on the same day, also the ancient Carthaginian Church, also the Syriac Kalendar. S. Paul is usually commemorated on the morrow, June 30th, for convenience. Portions of the following life are from Smith's Dictionary of the Bible.]

THE great prince of the Apostles was born at Bethsaida. The particular time of his birth cannot be ascertained, but he was probably at least ten years older than his Divine Master. His original name was Simon. He was the son of a man named Jonas,[1] and was brought up in his father's occupation, a fisherman on the sea of Tiberias. He and his brother Andrew were partners of SS. James and John, the sons of Zebedee, who had hired servants; and from various indications in the sacred narrative, we are led to the conclusion that their social position brought them into contact with men of education. The apostle did not live as a mere labouring man, in a hut by the sea-side, but first at Bethsaida, and afterwards in a house at Capernaum, belonging to himself or to his mother-in-law. That he was an affectionate husband, married in early life to a wife who accompanied him in his apostolic journeys,

[1] Matt. xvi. 17; John i. 43; xxi. 16.

are facts inferred from Scripture, while very ancient traditions, recorded by S. Clement of Alexandria and by other earlier, but less trustworthy writers, inform us that her name was Perpetua, that she bore him a daughter, named Petronilla, and perhaps other children. Petronilla is numbered among the saints (May 31st.) S. Peter was probably about the age of thirty-five or forty at the date of his call. That call was preceded by a special preparation. He and his brother Andrew, together with their partners SS. James and John, were disciples of S. John the Baptist,[1] and were in attendance upon him when they were first summoned by Christ. This first call led to no immediate change in S. Peter's external position. He and his fellow disciples do not seem to have immediately followed Christ as His regular disciples. They returned to Capernaum, where they pursued their usual business, waiting for a further intimation of the will of God. The second call is recorded by SS. Matthew, Mark, and Luke; the first call only by S. John.

It took place on the see of Galilee, near Capernaum, where the four disciples, SS. Peter, Andrew, James and John, were fishing. SS. Peter and Andrew were first called.

Our Lord then entered Simon Peter's boat and addressed the multitude on the shore. Immediately after that call, Our Lord went to the house of S. Peter, where He wrought the miracle of healing on the step-mother of the apostle, who was lying sick of fever. S. Peter then followed Christ closely, and was in constant attendance on Him in Galilee, Decapolis, Peræa and Judæa. The special designation of S. Peter and the rest of the apostles took place some time afterwards.[2] They appear

[1] John i. 35. [2] Matt. x. 2-4; Mark iii. 13-9; Luke vi. 13.

S. PETER CUTTING OFF THE EAR OF MALCHUS.—THE DISCIPLES FLEE AWAY.
From a Painting on Wood by Ducio, Sixteenth Century, in the Cathedral of Sienna.

then first to have received formally the name of Apostles, and from that time Simon bore publicly, and as it would seem all but exclusively, the name Peter which had hitherto been used rather as a characteristic appellation than as a proper name. From this time S. Peter held the chief place among the twelve. The precedence did not depend on priority of call, it seems hardly probable that it depended on seniority. Some special designation by Christ alone accounts in a satisfactory way for the facts, that he is named first in every list of the apostles, is generally addressed by our Lord as their representative, and on the most solemn occasions speaks in their name.

The distinction S. Peter thus received seems to have brought out a natural impetuosity, and tendency to presumption, calling down on him the strongest reproof ever addressed to a disciple by our Lord.[1]

Towards the close of our Lord's ministry, S. Peter's characteristics became especially prominent. At the last supper, S. Peter seems to have been particularly earnest in the request that the traitor might be pointed out. After the supper his words drew out the meaning of the significant, sacramental act of our Lord in washing His disciples' feet. Then too it was that he made those repeated protestations of unalterable fidelity, so soon to be falsified by his miserable fall. On the morning of the Resurrection we have proof that S. Peter, though humble, was not crushed by his fall. He and S. John were the first to visit the sepulchre; he was the first who entered it. We are told by S. Luke and by S. Paul that Christ appeared to him first among the apostles. It is observable, however, that on that occasion he is called by his original name Simon, not

[1] Matt. xvi. 23; Mark viii. 33.

Peter; the higher designation was not restored until he had been publicly re-instituted, so to speak, by his master. That re-institution took place at the sea of Galilee,[1] an event of the very highest import. Slower than S. John to recognize their Lord, S. Peter was the first to reach him; he brought the net to land. The thrice repeated questions of Christ, referring doubtless to the three protestations and denials, were thrice met by answers full of love and faith. He then received the formal commission to feed Christ's sheep, as one who had forfeited his place, and could not resume it without such an authorization. Then followed the prediction of his martyrdom in which he was to find the fulfilment of his request to be permitted to follow the Lord. With this event closes the first part of S. Peter's history. Henceforth, he with his colleagues were to establish and govern the Church founded by their Lord, without the support of His presence. The first part of the Acts of the Apostles is occupied by the record of transactions, in nearly all of which S. Peter stands forth as the recognized leader of the apostles. S. Peter is the most prominent person in the greatest event after the resurrection, when on the day of Pentecost the Church was first invested with the plentitude of gifts and powers. The first miracle after Pentecost was wrought by him.[2] This first miracle of healing was soon followed by the first miracle of judgment. S. Peter was the minister in that transaction. He is not especially named in connection with the appointment of deacons, an important step in the organization of the Church; but when the Gospel was first preached beyond the precincts of Judea, he and S. John were at once sent by the apostles to confirm the converts at Samaria.

[1] S. John xxi. [2] Acts iii.

Henceforth he remains prominent, but not exclusively prominent, among the propagators of the gospel. At Samaria he was confronted with Simon Magus the first teacher of heresy. About three years later we have two accounts of the first meeting of S. Peter and S. Paul.[1] This interview was followed by other events marking S. Peter's position—a general apostolic tour of visitation to the churches hitherto established[2] in the course of which two great miracles on Æneas and Tabitha were wrought, and his connection with the most signal event after the day of Pentecost — the baptism of Cornelius. That was the crown and consummation of S. Peter's ministry. The establishment of a Church in great part of Gentile origin at Antioch, and the mission of S. Barnabas, between whose family and S. Peter there were the bonds of near intimacy, set the seal upon the work thus inaugurated by S. Peter. This transaction was soon followed by the imprisonment of our apostle. His miraculous deliverance marks the close of this second great period of his ministry.

He left Jerusalem, but it is not said where he went. Six years later we find him once more at Jerusalem, when the apostles and elders came together to consider the question whether converts should be circumcised. S. Peter took the lead in that discussion, and urged with remarkable cogency the principles settled in the case of Cornelius. His arguments, adopted and enforced by S. James, decided that question at once and for ever. It is a disputed point whether the meeting between S. Paul and S. Peter, of which we have an account in the Galatians (ii. 1–10), took place at this time. The great majority of critics believe that it did, and this hypothesis, though not without difficulties,

[1] Acts ix. 26; Gal. i. 17, 18. [2] Acts ix. 32.

seems more probable than any other which has been suggested. The only point of real importance was certainly determined before the apostles separated, the work of converting the Gentiles being henceforth specially entrusted to S. Paul and S. Barnabas, while the charge of preaching to the circumcision was assigned to the elder apostles, and more particularly to S. Peter.[1]

This arrangement cannot, however, have been an exclusive one. S. Paul always addressed himself first to the Jews in every city. S. Peter and his old colleagues admitted and sought to make converts among the Gentiles. It may have been in full force only when the old and new apostles resided in the same city. Such at least was the case at Antioch, where S. Peter went soon afterwards. There a painful collision took place between the two apostles. From this time until the date of his first Epistle, we have no distinct notices in Scripture of S. Peter's abode or work.

S. Peter was probably employed for the most part in building up, and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of S. Peter as founder, or joint founder, is not associated with any local Church, save those of Corinth, Antioch and Rome, by early ecclesiastical tradition. That of Alexandria may have been established by S. Mark after S. Peter's death. That S. Peter preached the Gospel in the countries of Asia, mentioned in his first Epistle, appear from Origen's own words to be a mere conjecture. From that Epistle, however, it is inferred by some that towards the end of his life, S. Peter visited, or resided for some time at Babylon, which at that time,

[1] Gal. ii. 7.

and for some hundreds of years afterwards, was a chief seat of Jewish culture. S. Peter is, however, said to have founded the Church in Rome about the second year of the emperor Claudius. At his first arrival, he devoted himself chiefly to the Jews, his countrymen; who, ever since the time of Augustus, had dwelt in the region beyond the Tiber. But when afterwards he began to preach to the Gentiles, tradition says that he changed his lodging, and was taken into the house of one Pudens, a senator, lately converted to the faith. Here he is said to have met with the celebrated Jew Philo, who had lately come on his second embassy to Rome, on behalf of his countrymen at Alexandria; and to have contracted an intimate friendship and acquaintance with him.

After S. Peter had been several years at Rome, the emperor Claudius, taking advantage of some seditions and tumults raised by the Jews, by a public edict banished them out of Rome. But the evidence in favour of this first visit to Rome is not altogether satisfactory.

It is related that towards the latter end of the reign of the emperor Nero, S. Peter returned to Rome, where he found the minds of the people strangely bewitched and hardened against embracing Christianity, by the subtleties and magical arts of Simon Magus, whom he had formerly confounded at Samaria, when that wretched man sought to purchase the gifts of the Holy Ghost with money, as is related in the Acts of the Apostles. This Simon was born at Gitton, a village of Samaria, was bred up in the arts of sorcery and divination, and it is pretended succeeded in performing many marvels; insomuch that he was generally regarded by the Samaritans as some great deity

come down from heaven. But on his discovery and discomfiture by S. Peter at Samaria, he left the East, and fled to Rome. There, according to a tradition preserved by Eusebius, by means of witchcraft and sorceries, he insinuated himself into the favour of the people, and at last became very acceptable to the emperors themselves, insomuch that the highest honour and veneration was paid him. Justin Martyr asserts that he was honoured as a Divinity; that a statue was erected to him in the Insula Tiberina, between two bridges, with this inscription: "Simoni Deo Sancto"—"to Simon the holy God;" and that the Samaritans generally, and very many of other nations, did own and worship him as their principal Deity. But this incident will not bear close investigation. The statue was one of the Sabine god Simo Sancus, so that the inscription meant merely "to the god Simo Sancus." Under this title the Sabines, Umbrians, and Romans, adored the God of Light. He had a temple in the Quirinal, and another on that island in the Tiber where the statue was, which Justin Martyr supposed was the image of Simon Magus.[1]

The following legend of the encounter of S. Peter with Simon, may interest those who care for stories purely apocryphal:—

Simon is said to have been highly in favour with Nero, who was a great patron of magicians and all who maintained secret ways of commerce with the infernal powers. With him S. Peter thought fit in the first place to encounter; and to undeceive the people, by discovering the impostures wrought by this miserable man. There was at that time a young man of eminence and a kinsman of the emperor lately dead. The fame of the power of S. Peter for raising persons to life

[1] Preller, Les Dieux de l'Ancienne Rome. 2nd ed. Paris, p. 424, et seq.

persuaded the friends of the youth to call for the Apostle; others contrived that Simon Magus should be fetched. Simon, glad of the opportunity to magnify himself before the people, proposed to S. Peter that if he (Simon) raised the nobleman to life, then Peter, who had so injudiciously provoked the "great power of God" (as he styled himself), should lose his life; but, if S. Peter prevailed, he himself would submit to the same fate and sentence. S. Peter accepted the terms, and Simon began his charms and incantations; whereupon the dead young man seemed to move his hand. The people that stood by then exclaimed that he was alive, and that he talked with Simon, and began to attack S. Peter for daring to oppose himself to so great a power. The Apostle entreated their patience, told them that this was but a delusion of their senses, and that if Simon were but taken from the bed-side, his appearance of revival would disappear; and when Simon was accordingly removed, the corpse remained without the least sign of motion. S. Peter then, standing at a good distance from the bed, silently made his address to God, and then, before them all, commanded the young man in the Name of the Lord Jesus to arise; he immediately did so, spoke, walked, and ate, and was, by S. Peter restored to his mother. The people who saw this, suddenly changed their opinion, and fell upon the magician with intent to stone him. But S. Peter begged his life, and told them that it would be a sufficient punishment to him to live and see that, in despite of all his power and malice, the kingdom of Christ would increase and flourish. The magician was maddened by this defeat; and vexed to see the triumph of the Apostle, mustered up all his powers, summoned the people, told them that he was offended at the Galileans, whose protector and guardian he had been,

and therefore promised that on a certain day they should see him fly up to heaven. At the time appointed he went up the mount of the Capitol, and, throwing himself from the top of the rock, began his flight. This sight caused great wonder and amazement among the people, and they shouted that this must be wrought by the power of God, and not of man. But S. Peter, standing in the crowd, prayed to our Lord, that the people might be undeceived, and that the vanity of the impostor might be discovered in such a way that he himself might be sensible of it. Immediately the wings which Simon had made himself, began to fail him, and he fell to the ground, miserably bruised and wounded by the fall; and having been carried thence to a neighbouring village, he soon afterwards died. This event no sooner came to the ears of the emperor, to whom, as has been already said, Simon had endeared himself by wicked artifices, than it became an occasion of hastening S. Peter's destruction. This is all mere fable.

The fact of the imprisonment and death of S. Peter we have on far higher authority than worthless legend. Eusebius, in his Ecclesiastical History, quotes a writer Caius, born in the time of Zephyrinus, bishop of Rome (202–218) who says "I can shew the trophies of the apostle. For if you will go to the Vatican, or to the Ostian road,[1] you will find the trophies of those who have laid the foundation of this Church." And that both suffered martyrdom about the same time, we learn from Dionysius, bishop of Corinth (A.D. 178), who gives the following testimony quoted by Eusebius, "You Romans, by means of this admonition, have mingled the flourishing seed that had been planted by Peter and Paul at Rome and Corinth. For both of these having planted us at Corinth, likewise instructed

[1] S. Peter was buried on the Vatican hill, S. Paul beside the Via Ostia.

us; and having in like manner taught in Italy, they suffered martyrdom about the same time." Eusebius adds that S. Peter was crucified, and S. Paul was beheaded, under the emperor Nero.

The story of the death of S. Peter is, however, related in the apocryphal "Acts of S. Peter," falsely attributed to his disciple, S. Linus, as follows:—Nero ordered S. Peter and S. Paul to be confined in the Mamertine prison, where they spent their time in the exercises of religion, and especially in preaching to the prisoners, and those who resorted to them, and to baptize whom, S. Peter elicited water from the prison wall, by striking it.

When the day of their execution approached, the Christians in Rome urged S. Peter, most earnestly, to escape. He resisted their importunities for long, but at length, moved by their tears, he got over the wall of the prison, and fled. But as he approached the gate of the city, he met our Blessed Lord, bearing His cross, just entering. "Lord, whither goest Thou?" asked the astonished apostle. "I go to be crucified in Rome afresh." S. Peter was smitten to the heart, and with many tears returned and delivered himself into the hands of his keepers, shewing himself thenceforth most ready and cheerful to submit to the Divine Will. The little church of "Domine Quo Vadis?" is believed to stand on the spot sanctified by this reported mysterious meeting. Before his suffering, S. Peter was, doubtless, scourged, according to the usual custom of the Romans in dealing with criminals condemned to capital punishment. Having saluted his brethren, and especially having bidden his last farewell to S. Paul, he was brought out of the prison, and led to the top of the Vatican Mount, the place designed for his execution.

The death to which he was condemned was crucifixion, being of all others accounted the most shameful as well as the most severe and terrible. But he entreated the favour of the officers that he might not be crucified in the ordinary way, but might suffer with his head downwards and his feet up to heaven, affirming that he was unworthy to suffer in the same posture wherein his Lord had suffered before him. "Happy man," says S. Chrysostom, "to be set in the readiest posture of travelling from earth to heaven." His body, after having been taken down from the cross, is said to have been embalmed by Marcellinus the Presbyter, after the Jewish manner, and was then buried in the Vatican, near the Triumphal Way. Over his grave a small church was soon after erected, which, being destroyed by Heliogabalus, his body was removed to the cemetery in the Appian Way, two miles from Rome, where it remained till the time of Cornelius, bishop of Rome, who re-conveyed it to the Vatican. Here it rested somewhat obscurely until the reign of Constantine, who, out of the great reverence which he had for the Christian religion, caused many churches to be built at Rome, but especially rebuilt and enlarged the Vatican in honour of S. Peter. In doing this the emperor himself is said to have dug the first spade-grafts of the foundation, and to have carried from the trench twelve baskets of rubbish with his own hands, in honour of the twelve apostles. He enriched the church with a great number of gifts and ornaments.

The genuine writings of S. Peter are his two Epistles which make up part of his Sacred Canon; besides these there were other writings anciently ascribed to him, but which have been rejected by the Fathers as spurious, though some of these are edifying

MARTYRDOM OF S. PETER. June 29.

in themselves, and were in early times read publicly in the churches.

The reputed relics of S. Peter are numerous. The house of Caiphas was turned into a church by S. Helena, before it was a broken pillar on which the cock stood which crowed and called S. Peter to repentance. This pillar was removed to Rome, and long stood in the Lateran church, but as this was calculated "rather to produce a smile than conduce to devotion, especially among heretics, it pleased Innocent X., when restoring that basilica in 1650, to remove it from sight, together with certain other things."[1]

The altar on which S. Peter said mass, in the house of S. Pudentiana, is now shown in the church of S. Peter ad Vincula, at Rome. Another altar in the Lateran. In the church of SS. Peter and Paul, on the Via Sacra, is exhibited a stone impressed with the knees of S. Peter, when praying to confound the arts of Simon Magus, and anciently also the stone on which the sorcerer fell, sprinkled with his blood.

In the little chapel on the spot where Christ met S. Peter, and the apostle asked, "Domine quo vadis?" are shewn the impression on stone of the Saviour's feet. In the Mamertine prison is also exhibited the stone on which S. Peter laid his head, and which bears the impress, and the chink through which the water gushed for the baptism of his converts. There also is the pillar to which the apostles were tied to be scourged, and that to which S. Peter was chained. The chains are preserved in the church Ad Vincula, and links of them in a great number of churches throughout Europe. The wooden chair of S. Peter is in the Vatican. A chair, said to have been the Antiochian throne of the

[1] Note by Papebroeck, S.J. the Bollandist.

apostle, is exhibited at Venice, but the learned Assemain discovered on it an Arabic inscription, and found that it was made of the tomb-stone of a Caliph. The sword of S. Peter, wherewith he cut off the ear of Malchus, was anciently preserved at Constantinople; the cap of S. Peter, covered with elaborate mediæval embroidery, is preserved at Namur. Part of the cloak of the prince of the apostles at Prague, his stick at Treves; the sword wherewith S. Paul was decapitated at Toledo. The bodies of SS. Peter and Paul are in the great church of S. Peter at Rome.

S. PAUL, AP. M.

(A.D. 66.)

[Roman Martyrology. The commemoration of S. Paul is usually transferred till the morrow, June 30th.]

S. Paul is known to the time of his going forth as a preacher of Christ to the Gentiles, by the name of Saul. This was the Jewish name which he received from his Jewish parents. He was of the tribe of Benjamin, and a Pharisee. But though a Hebrew of the Hebrews, he was born in a Gentile city, at Tarsus in Cilicia, where he learnt the Greek language and the trade of tent-maker. There was a goat's-hair cloth called *Cilicium*, manufactured in Cilicia, and largely used for tents. Saul's trade was probably that of making tents of this hair-cloth. Whilst yet a youth, he was removed to Jerusalem, where he was brought up according to the traditions of the law in the school of Gamaliel. He became zealous against the Christians, and assisted at the martyrdom of S. Stephen. But the persecutor was to be converted. Having undertaken to follow up the

MARTYRDOM OF SS. PETER AND PAUL.—From a Window in the Cathedral at Bourges.

S. PETER.

S. PAUL.

After Bronzes at the end of the Second or commencement of the Third Century, in the Christian Museum of the Vatican. [June 29.

believers "unto strange cities," Saul naturally turned his thoughts to Damascus. What befell him as he journeyed thither, is related in detail three times in the Acts of the Apostles, first by the historian in his own person, then in two addresses made by S. Paul at Jerusalem and before Agrippa. He was struck down to the earth, blinded, overcome, and after three days' suspense was restored to sight and baptized (A.D. 35).

From Damascus he retired into Arabia, where he spent three years in preparation for his coming apostleship. The leading events of this apostleship are so well known from the Acts of the Apostles and the Epistles, and are so accessible to all, that it is unnecessary here to give more than a short chronological sketch of his ministry.

After his three years spent in Arabia, S. Paul seems to have returned to Damascus, where he proclaimed his conversion, and thereby exasperated the Jews, who lay in wait, intending to kill him, and watched the gates of the city that he might not escape by them. Knowing this, the disciples took him by night, and let him down in a basket from the wall. According to S. Paul,[1] it was the ethnarch under Aretas, the king, who desired to apprehend him. There is no difficulty in reconciling the two statements (A.D. 38).

Having escaped from Damascus, Saul betoook himself to Jerusalem, and there endeavoured to join himself to the Church; but was shunned by the disciples, who suspected him of dissimulation, that he might secure their persons. S. Barnabas, however, was convinced of his sincerity. They had been schoolfellows together, apparently at the feet of Gamaliel, and he knew the straightforward integrity of the character of the impetuous Saul. This introduction by Barnabas removed all the

[1] 2 Cor. xi. 32.

suspicion wherewith he had been regarded, and S. Paul remained among the apostles, "coming in and going out at Jerusalem."

His enthusiasm for the faith he had once persecuted was notable, and it is not to be wondered at that the former persecutor became an object of murderous hostility to his former employers. He was therefore again urged to flee away, and by way of Cæsarea betook himself to his native city, Tarsus. In the epistle to the Galatians S. Paul adds certain particulars. His motive for going up to Jerusalem was chiefly, he tells us, to see S. Peter. His stay in the city was of only fifteen days; the only apostles he then saw were S. Peter and S. James, the Lord's brother.

Whilst he was at Tarsus, a movement was going on at Antioch, which raised that city into importance second only to Jerusalem in the early history of the Church. In Antioch the Gospel had taken root, and a large community believed. Antioch became a centre from which evangelical missions started. There came to Antioch men of Cyprus and Cyrene, at whose preaching many believed and were baptized. S. Barnabas was sent from Jerusalem to consolidate the work begun there. As the work grew under his supervision, he felt the necessity for help, and he sought out his friend Saul at Tarsus, and urged him to assist him (A.D. 48).

S. Paul at once joined him, and they laboured together for a whole year, S. Paul acting in subordination to S. Barnabas, as S. Luke gives us to understand. Many Gentiles had joined the church there, and on a prophet, Agabus, foretelling a famine, these new proselytes eagerly

made contributions for the poorer believers in Jerusalem, and sent the money to them by the hands of S. Barnabas and S. Paul (A.D. 49).

Having discharged their errand, SS. Barnabas and Paul returned to Antioch, bringing with them another helper, John Mark, sister's son to Barnabas. It would seem that it was felt advisable in the Christian Church to have missionaries with roving commissions, like the delegates sent out from the Jewish Sanhedrim (A.D. 50).

"Separate me, Barnabas and Saul for the work whereunto I have called them," was the voice of the Holy Spirit. Thereupon the two missionaries were sent forth, with the laying on of the hands of their brethren, and they departed on their first missionary journey. The writer of the Acts tells us that as soon as Barnabas and Saul reached Cyprus, they began to "announce the word of God," at first only in the synagogues of the Jews. But when they had gone through the island, they were called upon to explain their doctrine to Sergius Paulus, the Gentile pro-consul. A Jew named Bar-jesus or Elymus, a magician and false prophet, had attached himself to the governor, and had no doubt interested his mind, for he was an intelligent man, with what he had told him of the history and hopes of the Jews. Accordingly, when Sergius Paulus heard of the strange teachers who were announcing to the Jews the advent of their Messiah, he sent for them. The impostor, instinctively hating the apostles, did his utmost to withstand them, but was struck with blindness, and the pro-consul dismissed the apostles with expressions of courtesy.

Now the positions of the two apostles were inverted. Henceforth Saul is called Paul, and he takes precedence over Barnabas. Though no reason is given for the change of names, it is thought that the name of Paul may have been assumed with some reference to this distinguished convert; but it is more probable that Saul had among the Romans previously been called Paul, and that now he leaves his work in Palestine more especially among the Jews, and labours among the Gentiles, the writer uses the name by which he was thenceforth most commonly known. In that case he would be Saul among his own countrymen, but Paul among the Gentiles. The method adopted by S. Paul throughout his missions was uniform — to go into the synagogues and preach there. But in Cyprus the results had been disappointing.

From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John Mark failed him, and he returned to Jerusalem. From Perga they travelled on to Antioch in Pisidia, where they entered into the synagogue of the Jews, and S. Paul made the address given in Acts xiii. 16–44. The interest excited among the Gentiles by the teaching of the apostles alienated the minds of the Jews, and their envy, once roused, became a power of deadly hostility to the Gospel. This opposition brought out new action on the part of the apostles. They laboured to detach the proselytes from the synagogue. Paul and Barnabas next visited Iconium, Lystra, and Derbe. At Lystra the healing of a cripple caused the pagan inhabitants to regard the apostles as gods, and they called Barnabas, who was of more imposing appearance, Zeus, and Paul, who was the chief speaker, Hermes.

Although the people of Lystra had been so ready to worship SS. Paul and Barnabas, the repulse of their idolatrous instincts by the two apostles produced a reaction, and the pagans, stirred up by the Jews, attacked S. Paul with stones, and thought they had killed him. He recovered, however, and went next day with Barnabas to Derbe, and so to Iconium and Antioch once more. In order to establish the churches after their departure, they solemnly ordained priests in every city. They then came down to the coast, and from Attalia sailed home to Antioch in Syria, where they related the success of this the first missionary journey, and declared how there had been an opening of the door of faith to the Gentiles.

Whilst SS. Paul and Barnabas were staying at Antioch, "certain men from Judæa" came there and taught that it was necessary for the Gentile converts to be circumcised. This opinion was vigorously opposed by the two apostles, and it was determined that the question should be referred to the apostles and priests at Jerusalem. SS. Paul and Barnabas themselves, and certain others, were selected for this mission (A.D. 52).

The apostles, it appears, would have raised no difficulties, but certain believers, who had been Pharisees, thought fit to maintain the same doctrine which had caused so much trouble at Antioch. It became necessary, therefore, that a formal decision should be come to on this matter. The apostles and priests assembled in council, and there was much disputing. Arguments would be used on both sides, but when the persons of highest authority spoke, they appealed to the course of facts as testifying to the will of God. After they had done, S. James, as president, with incomparable simplicity and wisdom, bound up the testimony of recent

facts with the testimony of ancient prophecy, and gave judgment upon the question. The judgment was decisive. S. Paul had completely gained his point. The judgment of the Church was immediately recorded in a letter addressed to the Gentile converts in Antioch, and Syria, and Cilicia. It is usual to connect with this period of the history that rebuke of S. Peter, which S. Paul records in Gal. ii. 11–14; but it is possible that it may have taken place before the council, or even later, when S. Paul had returned to Antioch from his long tour in Greece.

S. Paul could not forget the hesitation of Mark on the first journey. He would not associate with himself in the work that John Mark, who had already shown a want of constancy; and a difference of opinion, and even "strife" which grew up between S. Paul and S. Barnabas on this point, led to that unhappy estrangement which separated two who had worked together hitherto for so many years. Silas, or Silvanus, thenceforth became the companion of the apostle. The two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. There they found Timothy, who had become a disciple on the former visit of the apostle. Him S. Paul took and circumcised. This was done lest by taking an uncircumcised proselyte with them the Jews should close against them the pulpits of the synagogues. It was done out of expediency.

S. Luke now passes rapidly over a considerable space of the apostle's life and labours. "They went through Phrygia, and the region of Galatia" (xvi. 6). At this time he had not indulged the ambition of preaching the Gospel in Europe. His views were limited to the

peninsula of Asia Minor. Having gone through Phrygia and Galatia he intended to visit the western coast; but "they were forbidden by the Holy Ghost" to preach there. Then they passed by Mysia, and came to Troas. S. Paul there saw in vision a man of Macedonia urging him "to come into Macedonia and help us." The vision was at once accepted by the apostle as a heavenly intimation. It is at this point that the historian speaking of S. Paul's company substitutes "we" for "they." He says nothing of himself, we can only infer that S. Luke, to whatever country he belonged, became a companion of S. Paul at Troas.

The party, thus reinforced, immediately set sail and landed on the continent at Neapolis, whence they journeyed to Philippi. There were a few Jewish women at Philippi; and when the Sabbath came round, the apostolic company joined their countrywomen at the place by the river-side, where was an oratory in use by the Jews. The narrative in this part is very graphic (xvi. 13). The first convert in Macedonia was an Asiatic Jewess, a seller of purple-dyed cloths, then most costly, and she invited the apostle and his companions to stay in her house. They could not resist her urgency, and during their stay at Philippi, they were the guests of Lydia.

But a proof was given before long that the apostles of Christ were come to grapple with the powers of the spiritual world, to which heathenism was then doing homage.

A female slave, who brought her masters much gain by her powers of prediction, when in a possessed state, beset S. Paul and his company. The apostle, vexed by her cries, addressed the spirit in the girl, and at his word the demon left her. The girl's masters saw that

their hope of gain was gone. Paul and Silas were dragged before the magistrates on the vague charge of "troubling the city," and introducing observances at variance with Roman usage. The prætors of Philippi yielded without inquiry to the clamour of the accusers, caused the clothes of Paul and Silas to be torn from them, and their bodies to be beaten, and then committed them to prison. But in the night an earthquake shook the city, and threw open the doors of the prison. The alarm caused the conversion of their jailor; and in the morning, the magistrates having repented of their injustice, or having done all they meant to do by way of pacifying the multitude, sent word to the prison that the men might be released. But S. Paul denounced plainly their unlawful acts, informing them, moreover, that those whom they had beaten and imprisoned, could claim the privileges of Roman citizens, and call the magistrates to task for their injustice. The magistrates in great alarm came in person to the prison, and begged them to leave the city. Paul and Silas consented to do so, and departed to Thessalonica, leaving S. Luke, and perhaps Timothy also, at Philippi.

At Thessalonica the envy of the Jews was excited; the mob assaulted the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself before the magistrates. Paul and Silas escaped by night. The Epistles to the Thessalonians were written very soon after the apostle's visit, and contain more particulars of his work in founding that Church, than we find in any other Epistle.

When Paul and Silas left Thessalonica they came to Berœa. Here they gained many converts, both Jews and Gentiles; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought

best that S. Paul should himself leave the city, whilst Silas and Timothy who had rejoined S. Paul, remained behind. Some of "the brethren" went with the apostle as far as Athens, where they left him, carrying back a request to Silas and Timothy that they would rejoin him speedily.

At Athens he witnessed the most profuse idolatry side by side with the most pretentious philosophy. The philosophers encountered him with a mixture of curiosity and contempt. But anyone with a novelty in religious speculation was welcome to them, and they brought him to the Areopagus, that he might make a formal exposition of his doctrine to the assembled audience. Here the apostle delivered that striking discourse, reported in Acts xvii. 27–31.

He gained but few converts at Athens, and soon departed for Corinth. Athens was still the intellectual capital of Greece, but Corinth was the head of its commercial and political life. Here, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This trade brought him into close connexion with two persons who became distinguished among the faithful, Aquila and Priscilla (A.D. 53).

Labouring thus on the six days, the apostle went to the synagogue on the Sabbath, and there expounding the Scriptures sought to win both Jews and Proselytes to the faith. Whilst thus engaged Silas and Timothy came from Macedonia and joined him; and their arrival was the occasion of the writing of the first Epistle to the Thessalonians. What interval of time separated the second Letter to the Thessalonians from the first, we have no means of judging, except that the latter one was certainly written before the departure of S. Paul from Corinth. These two Epistles are the earliest

extant writings of S. Paul. Corinth was the chief city of the province of Achaia, and the residence of the pro-consul. During S. Paul's stay, we find the pro-consular office held by Gallio, a brother of the philosopher Seneca. Before him the apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question.

Then a singular scene occurred. The Corinthian spectators, either favouring S. Paul, or actuated only by hostility to the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat.[1] Gallio left these religious quarrels to settle themselves. The apostle therefore, was not allowed to be "hurt," and remained some time longer in Corinth unmolested.

Having thus founded the Corinthian Church, S. Paul took his departure for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut off his hair at Cenchræa, in fulfilment of a vow.

When he sailed from the Isthmus, Aquila and Priscilla accompanied him as far as Ephesus. He visited Cæsarea and from thence went up to Jerusalem and "saluted the Church." It is argued, from considerations founded on the suspension of navigation during the winter months, that the festival was probably Pentecost.

From Jerusalem, almost immediately, the apostle went down to Antioch, thus returning to the same place from

[1] His name was Sosthenes. It is curious that "Sosthenes our Brother" should be associated by S. Paul in the sending of the First Epistle to the Corinthians. Some have supposed that he was the ruler of the Synagogue who was converted.

which he had started with Silas. There he remained "some time." He was able to fill the brethren with joy at the tidings of the spread of the Gospel (A.D. 55). When he left Antioch, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," and giving orders concerning the collection for the Saints (1 Cor. xvi. 1). It is probable that the Epistle to the Galatians was written soon after this visit, and was in all probability sent from Ephesus. This was the goal of the apostle's journeying in Asia Minor. He came down upon Ephesus from the upper districts of Phrygia. Ephesus occupied a central position for the spread of the Catholic Church. It was the meeting-place of Jew, Greek, Roman, and Oriental.

There the apostle entered upon his usual work. He went into the synagogue, and for three months he spoke openly, disputing and persuading concerning "the kingdom of God." At the end of this time the opposition of some of the Jews led him to give up frequenting the synagogue, and he assembled the Church "in the school of one Tyrannus," probably a Greek teacher of rhetoric. This continued for two years.

During this time many things occurred of which the historian of the Acts chooses two examples, the triumph over magical arts, and the great disturbance raised by the silversmith, who made shrines for Artemis; and amongst which we may note further the writing of the First Epistle to the Corinthians.

Whilst S. Paul was at Ephesus his communications with the Church in Achaia were not altogether suspended. There is strong reason to believe that a personal visit to Corinth was made by him, and a letter sent, neither of which is mentioned in the Acts. The visit is inferred from several allusions in the second

Epistle to the Corinthians (2 Cor. xii. 14; xiii. 1). The visit he is contemplating is plainly that mentioned in Acts xx. 2, which took place when he finally left Ephesus.

At Ephesus S. Paul found that "a great door and effectual was opened to him, and there were many adversaries;" but the tumult that broke out occasioned by the silversmiths thinking their craft in danger through the spread of Christian doctrine, precipitated his departure, and he set out for Macedonia, and proceeded first to Troas.[1] But a restless anxiety to obtain tidings concerning the church at Corinth urged him on, and he advanced into Macedonia, where he met Titus, who brought him the news for which he was thirsting. The receipt of this intelligence drew from him the second epistle to the Corinthians.

After writing this epistle, he travelled through Macedonia, perhaps to the borders of Illyricum,[2] and then carried out the intention of which he had so often spoken, and arrived at Corinth. There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of another great epistle, addressed to the church of Rome. The letter was intended as a substitute for the personal visit which he had longed "for many years" to pay.

Before his departure from Corinth, S. Paul was rejoined by S. Luke, as we may infer from the change in the narrative from the third to the first person.

He had resolved to visit Jerusalem with a special purpose, and for a limited time. With this view he intended to go by sea to Syria. But he was made aware of some plot of the Jews for his destruction, to be carried out on the voyage, and he determined to evade

[1] 2 Cor. ii. 12. [2] Rom. xv. 19.

their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of collections made in all the churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas, where they were to await S. Paul. He, accompanied by S. Luke, went northward through Macedonia. During the stay at Troas the faithful assembled on the first day of the week, that is, after sunset on Saturday evening, for an early communion on the Sunday morning. S. Paul discoursed till midnight, and a youth named Eutychus sitting in a window, overcome by sleep, fell down into the street or court, and was taken up as dead, but was recovered by S. Paul, who then returned to the upper room, and there, after midnight, performed the sacred mysteries. At daybreak, he departed on his journey to Assos, where he went on board ship, and coasting by Mitylene, Chios, Samos and Trogyllium, arrived at Miletus. At Miletus he met and addressed the priests of the church of Ephesus, and delivered to them a characteristic address (Acts xx. 18–35). From Miletus he sailed to Patara, and from Patara to Tyre. From Tyre the apostles sailed to Ptolemais, and thence he journeyed to Cæsarea. In this place he became the guest of Philip the Evangelist. Whilst there, the prophet Agabus warned him of danger threatening him. and an effort was made by anxious friends to dissuade S. Paul from going up to Jerusalem (A.D. 58).

But his resolution was not to be shaken by anticipations of "bonds and imprisonments." He came to Jerusalem expressly to prove himself a faithful Jew, and thus remove the suspicions which had interfered with his work among those of his own nation, and remove occasion of slander. Even the faithful at Jeru-

salem had been alarmed by the prevalent feeling concerning S. Paul. In order to dispel this impression he was asked to do publicly an act of homage to the law and its observances. They had four men who were under the Nazarite vow. The completion of the vow involved a considerable expense for the offerings to be presented in the temple;[1] and it was a meritorious act to present these offerings for the poorer Nazarites. S. Paul was requested to put himself under the vow with these other four, and to supply the cost of their offerings. He at once accepted the proposal.

It appears that the whole process undertaken by S. Paul required seven days to complete it. Towards the end of this time certain Jews from Asia Minor, who had come up for the Penticostal feast, and who had a personal knowledge both of S. Paul himself and of his companion Trophimus, a Gentile from Ephesus, saw S. Paul in the temple.

They immediately set upon him with the charge of having brought Greeks into the temple, and so polluting the holy place, and of teaching men everywhere against the law of Moses.

Neither charges were true; but they served to stir up the people, and S. Paul would have been killed, had not the Roman officer commanding a force stationed in Jerusalem, rescued him, and carried him off into the castle. On the morrow he was brought before the Sanhedrim, as an act of courtesy of the governor to the Jews. But the affair ended in confusion, and with no semblance of a judicial termination. On the next day a conspiracy was formed which threatened his life. Hearing of it, the chief captain sent him under escort to Cæsarea, to Felix, the governor, or procurator of

[1] Numb. vi. 13, 21.

Judæa. He was retained by Felix in prison till the accusers came from Jerusalem. S. Paul was thenceforth, to the end of this period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity and consideration. The governor before whom he was to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. The trial was conducted by him at Cæsarea, an orator or counsel named Tertullus accused him. The apostle's answer was straightforward and complete. He had not violated the law of his fathers; he was a true and loyal Israelite. Felix made an excuse for postponing his judgment, and gave orders that the prisoner should be treated with indulgence, and his friends allowed free access to him.

S. Paul remained in custody until Felix left the province. It was probably at this time, and at the instigation of S. Paul, that Luke drew up his Gospel. Felix was succeeded by Festus.

Upon his arrival in the province, Festus went up without delay from Cæsarea to Jerusalem, and the leading Jews took the opportunity of asking that S. Paul might be brought up there for trial, intending to assassinate him in the way.

But Festus would not comply to this request. He invited them to follow him on his speedy return to Cæsarea, and a trial took place there, closely resembling that before Felix. "They had certain questions against him," Festus says to Agrippa, "of their own religion, and of one Jesus, who was dead, whom Paul affirmed to

be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of S. Paul's appeal to Cæsar. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa arrived with his sister Bernice on a visit to the new governor. To him Festus communicated his perplexity, together with an account of what had occurred before him in the case. Agrippa expressed a desire to see him. S. Paul therefore was required to give an account of himself to Agrippa, which produced a lively impression on the minds of his hearers.

When it was concluded, Festus and the king and their companions consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. And Agrippa's final answer to the inquiry of Festus was, "This man might have been set at liberty if he had not appealed unto Cæsar."

No formal trial of S. Paul had yet taken place. After awhile, arrangements were made to carry "Paul, and certain other prisoners," in the custody of a centurion named Julius, into Italy; and amongst the company, whether by favour, or from some other reason, we find the historian of the Acts.

The voyage ended in a disastrous shipwreck off Melita.[1] The inhabitants of the island received the wet

[1] Either Malta, or Meleda, in the Adriatic. Each boasts a S. Paul's Bay, and each has immemorial tradition in favour of its claim. The evidence for each is as follows:—

Malta has been decided by Mr. Howson, in his great work on S. Paul, and by

and exhausted voyagers with no ordinary kindness, and lighted a fire to warm them. This particular kindness is recorded on account of a curious incident connected with it. The apostle was helping to make the fire,

Mr. Smith of Jordan Hill, in his "Voyage and Shipwreck of S. Paul," to have been the island on which the apostle was wrecked. And these are their reasons for so thinking:—

1. We take S. Paul's ship in the condition in which we find her about a day after leaving Fair Havens (Acts xxvii. 16), laid on the starboard track, and strengthened with "undergirders," the gale blowing hard from E.N.E. Assuming that the ship's drift would be about W. by N., and her rate of drift about a mile and half an hour, we come to the conclusion, by measuring the distance on the chart, that she would be brought to the coast of Malta on the thirteenth day (ver. 27.)

2. A ship drifting in this direction to the place traditionally known as S. Paul's Bay, would come to that spot on the coast without touching any other part of the island previously.

3. On Koura Point, which is the south-easterly extremity of the bay, there must have been breakers, with the wind blowing from the N.E. Now the alarm was certainly caused by breakers, for it took place in the night (ver. 27.)

4. Yet the vessel did not strike; and this corresponds with the position of the point, which would be some little distance on the port side, or to the left, of the vessel.

5. Off this point of this coast the soundings are twenty fathoms (ver. 28), and a little further in the direction of the supposed drift, they are fifteen fathoms (16.)

6. Though the danger was imminent, we shall find from examining the chart that there would still be time to anchor (ver. 29), before striking on the rocks ahead.

7. With bad holding-ground there would have been great risk of the ship dragging her anchors. The bottom of S. Paul's Bay is remarkably tenacious.

8. The other geological characteristics of the place are in harmony with the narrative, which describes the bay as having in one place a sandy or muddy beach (ver. 39), and which states that the bow of the ship was held fast on the shore while the stern was exposed to the action of the waves (ver. 41.)

9. Another point of local detail is the existence of an island, forming one horn of S. Paul's Bay, with a channel between it and the mainland, so that "two seas met," where the ship ran aground.

10. Malta is in the track of ships between Alexandria and Puteoli; and this corresponds with the fact that the "Castor and Pollux," an Alexandrian vessel, which ultimately conveyed S. Paul to Italy, had wintered in the island (Acts xxxiii. 11.) This is the most important piece of evidence in favour of Malta. No Alexandrian vessel bound for Puteoli would have visited Meleda. The course pursued in the conclusion of the voyage, first to Syracuse, and then to Rhegium, would apply equally well to either.

11. Malta, when S. Paul was there, was a dependency of the Roman province of Sicily. Its chief officer under the governor of Sicily appears from inscriptions to have had the title of Primus Melitensium, the very title given to him by S. Luke (xxviii. 7.)

when a viper came out of the heat, and fastened on his hand, but without hurting him. This filled the inhabitants with astonishment, and led to his invitation to stay at the house of the chief man of the island, named Publius, who entertained S. Paul courteously for three days. After a three months' stay in Malta the soldiers and their prisoners left in an Alexandrian ship for Italy. On their arrival at Rome, the centurion delivered up

But, on the other hand, in behalf of Meleda, off Ragusa, it is urged by Dr. Neale:—

1. We are told that the ship was driven "up and down in Adria." It is said that the sea between Malta and Crete was anciently called Adria, but no proof of this assertion has yet been adduced.

2. There are no serpents in Malta; and they abound in the islet of Meleda; and the same may be said of wood.

3. The sailors must have known Malta, which lay in their ordinary track; and yet we are told of this island that, "when it was day, they knew not the land;" a statement we can hardly believe, if the place were Malta.

4. Malta was occupied by a Phœnician colony, and it is singular that they should be called a "barbarous people."

5. There is *no creek* in Malta such as described. The Maltese hypothesis makes the sailors take the Salmonetta strait for a creek, in which case they ran the ship head foremost into the rush of the billows rolling up the strait from the open sea. If that had been the case, the fore part of the vessel would have been the first broken. On the other hand, in Meleda, S. Paul's Bay has a creek just answering to the description.

6. Under the lee of Clauda they had smooth water for some twelve miles, and employed themselves in making all snug; that is, after lowering the mainyard, and perhaps setting up a storm-sail, they hove the ship to a starboard track. Admiral Penrose says, "To have drifted up the Adriatic, to the island of Meleda, in the requisite course, and to have passed *so many islands*, would, humanly speaking, have been impossible. The distance from Clauda to that Meleda is *not less than* 780 geographical miles." It is worth noticing that this criticism is worthless, as Admiral Penrose, unaware of the tradition attaching to Meleda off Ragusa, seems to have taken *Melada*, a little island just north of Isola Grossa, as the one which, according to one hypothesis, formed the scene of S. Paul's shipwreck. The distance from Clauda to Meleda is *not* 780 geographical miles, but only a little more than 620. Again, *not one single island* would be passed by a ship coming up Adria, instead of "so many," as the Admiral says.

7. It is about 780 miles from Clauda to Malta, and it would involve a curve to get to it. But suppose that the ship was in 22 degrees East longitude, 35 degrees North latitude, and the wind shifted, as it so often does, to E.S.E., the course would be then directly straight to Meleda, with no island intervening, S. Paul's Bay and Creek exactly answering the description, being the first land they could make.

his prisoners into the proper custody, that of the prætorian prefect. S. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him.

He was now, therefore, free "to preach the Gospel to them that were at Rome;" and proceeded to act upon his rule—"to the Jew first." He invited the chief persons amongst the Jews to come to him, and explained to them that he had really done nothing disloyal to his nation or to the law. The reception of his teaching by the Jews was not favourable. He turned, therefore, again to the Gentiles, and for two years he dwelt in his own hired house. These are the last words of the Acts. But S. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by him, which contribute some particulars to his external biography, and give us a far more precious insight into his feelings.

To that imprisonment of two years belongs the group of letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time, and sent by the same messengers.

In the Epistle to the Philippians S. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person. Indeed it was impossible but that he would be released as soon as his case was heard, so frivolous was the charge, and one so little likely to excite Roman suspicion and resentment.

According to the general opinion, the apostle was liberated from his imprisonment, and left Rome, soon after writing this letter, spent some time in visits to Greece and to Asia Minor, returned again a prisoner

to Rome, now not on any charge connected with the Jewish "superstition," but with teaching revolt against the State religion. On this accusation he was tried and put to death. The first Epistle to Timothy, and that to Titus, were evidently written before his second apprehension. The apostle appears to have been treated on this second occasion, not as an honourable state prisoner, but as a felon.[1] But he was at least allowed to write the Second Epistle to his "dearly loved son" Timothy; and though he expresses a confident expectation of his speedy death, he yet thought it sufficiently probable that it might be delayed for some time, to warrant him in urging Timothy to come to him from Ephesus. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him, and strengthened him."

For what remains, we have the concurrent testimony of ecclesiastical antiquity, that he was beheaded at Rome, about the same time that S. Peter was there crucified. Dionysius, bishop of Corinth (A.D. 170), says that S. Peter and S. Paul went to Italy and taught there together. Eusebius himself entirely adopts the tradition that S. Paul was beheaded under Nero.[2]

Several apocryphal legends, to which no sort of credence is due, must be mentioned.

Some ancient writers suppose that S. Paul was engaged with S. Peter in procuring the fall of Simon Magus, whose story has been already related in the article on the Prince of the Apostles. And they relate that this excited the emperor's fury against him.

S. Chrysostom, on the other hand, records that S.

[1] 2 Tim. ii. 9.

[2] This sketch of the life and labours of S. Paul is for the most part condensed from the admirable account in Smith's "Dictionary of the Bible."

Paul had converted one of Nero's favourite concubines, and, by inducing her to pursue for the future a life of chastity, incurred the rage of the emperor, who commanded him to be cast into prison, and afterwards to be put to death. How long he remained in prison is not certainly known. At last his execution was resolved on: what his preparatory treatment was, whether scourged as malefactors were wont to be in order to their death, is not recorded. As a Roman citizen, by the Valerian and the Porcian law, he was exempted from scourging; yet, by the law of the XII. Tables, notorious malefactors condemned by the Comitia Centuriata were first to be scourged, and then put to death. As he was led to execution, S. Paul is said to have converted three of the soldiers that were sent to conduct and guard him, who within a few days after, by the emperor's command, became martyrs for the faith. Being come to the place of execution, the Aquæ Salviæ, three miles from Rome, after some solemn preparation, he cheerfully gave his neck to the fatal stroke. As a Roman he might not be crucified—this being accounted a death too infamous for any but the worst of slaves and malefactors—and therefore suffered decapitation, which was considered a more noble kind of punishment. An idle tradition reports, that from the veins of S. Paul, flowed milk instead of blood. S. Paul is said to have suffered in the sixty-eighth year of his age.

It is uncertain whether S. Paul suffered at the same time with S. Peter. Dionysius of Corinth does not say that the martyrdom took place the same day, but only at the same time; which may be so understood, as that there might be an interval of many days between their sufferings. Prudentius says they were both martyred on the same day, but not in the same year; and that

there was a year's space between their deaths. With Prudentius agrees S. Augustine, in his 28th sermon. But Simeon Metaphrastes takes these words of Dionysius as if he said that SS. Peter and Paul were martyred on the same day together.

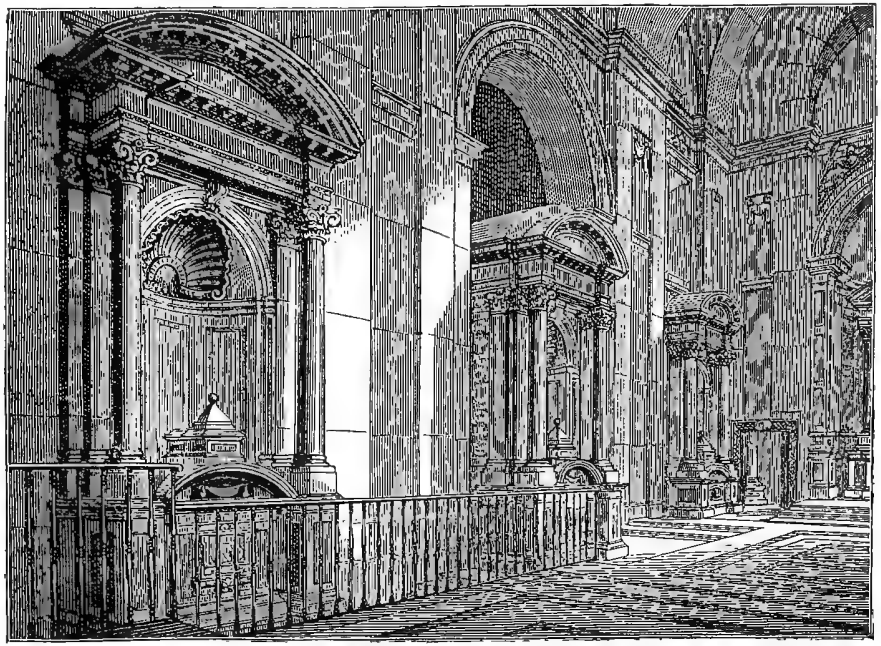
"But," says worthy Dr. Cave, who has collected the narratives of the ancient writers regarding S. Paul and the other apostles, "certainly if he suffered not at the very time with S. Peter, it could not be long after, not above a year, at most. The best is, which of them soever started first, they both came at last to the same end of the race: to those palms and crowns which are reserved for all good men in heaven, but most eminently for the martyrs of the Christian Faith." S. Paul was buried on the Via Ostiensis, about two miles from Rome; and over his grave, about the year 318, Constantine the Great, at the instance of S. Silvester, bishop of Rome, built a stately church, which he adorned with costly gifts and enriched with noble endowments. The emperor Theodosius deeming this church too little for the honour of so great an apostle, caused it to be taken down, and a larger and more noble church to be built in its stead.

S. MARY, THE MOTHER OF MARK.

(1ST CENT.)

[Roman Martyrology.]

THERE is a legend related by Alexander the monk, who wrote a Laudation of S. Barnabas in the 6th century, that Mary was the aunt of S. Barnabas, who was the son of her sister. Hearing of the miracles of Christ, she believed Him to be the Messias, and followed Him,



S. PAUL. CHURCH OF THE THREE FOUNTAINS, ROME.

and invited Him into her house, and urged Him, whenever He visited Jerusalem, to lodge there. Her's was the house where was the upper chamber, where the Holy Eucharist was celebrated, and where the disciples assembled after the death of Christ, and where He appeared to them at His resurrection. It was in this chamber that they were gathered when the Holy Ghost fell on them, and here also were they assembled, making intercession to God for S. Peter, when the angel delivered him from prison, Acts xii.

SS. SALOME, V., AND JUDITH, W.

(9TH CENT.)

[Asser, and William of Malmesbury's Chronicle, lib. ii., c. 2. For the latter part of the story, a life of Salome and Judith, by a monk of Altaich, in Bavaria, almost a contemporary. It is published in the Acta Sanctorum, June, Tom. v. p. 493, 498; and in Pez Thesaur. Anecdot., T. ii., p. lvii.]

OFFA, king of Mercia, had a daughter named Eadburg, who was married to Bertric, king of the West Saxons. She was a proud and cruel woman, who loved to hold the power in her own hands. The king, who was passionately attached to her, fell completely under her control, and she surrounded him with creatures of her own. Those nobles whom she dreaded she put to death by poison, or obtained their condemnation on false charges.

There was a youth named Worr, of whom the king was fond, and whose influence Eadburg dreaded. The story goes that the queen mixed a cup of poison and gave it to Worr to drink. He did so, but instead of finishing the cup, gave it to the king, who also drank of

it, not knowing that there was death in the cup, and both died.

The Anglo-Saxon Chronicle mentions the deaths of Bertric and Worr in the same year, A.D. 800, as if some connection subsisted between them, and this so far confirms the story told by Asser and Malmesbury.

Then the West Saxons rose against the queen, and drove her out of Wessex, and passed a law that thenceforth the wife of the king should not assume the title of queen, but should be called simply Lady. "The nation of the West Saxons," says Asser, "do not suffer the queen to sit beside the king, nor to be entitled queen, but only the king's wife, which stigma the elders of that land say arose from a certain obstinate and malevolent queen of the same nation, who did all things so contrary to her lord, and to all the people, that she not only earned for herself exclusion from the royal seat, but also entailed the same stigma upon those who came after her; for, in consequence of the wickedness of that queen, all the nobles of the land swore together that they would never let any king reign over them, who should attempt to place a queen on the throne by his side." Then Asser goes on to tell the story of Eadburg as he had heard it from the lips of King Alfred, "as he also had heard it from many men of truth, who have also in great part recorded the fact."

Eadburg crossed the sea, and went to Charlemagne, who was crowned that same year. She found him standing with one of his sons, and after she had offered him gifts, she asked him to succour her. Charlemagne said, "Lo, Eadburg, here am I, and here is my son; choose which of us twain you will have as husband."

Then Eadburg answered, "O Lord king, thou art old,

and thy son is young. Give me thy son, that he may be my husband."

Charlemagne laughed and said, "If thou hadst chosen me who am old, I would have given thee my son; but since thou hast chosen my son, thou shalt have neither of us."

However, he made that provision for her which was not unfrequent in those days; he gave her a convent of virgins, and constituted her abbess over them,[1] but she ruled so ill, and behaved so dissolutely, that he drove her away with only one slave as a companion, and so she went wandering through the land in search of a home.

At last she came to Patavium (Pavia), and there begging her bread, Asser the historian saw her. Such is the story as told by Asser and Malmesbury. Curiously enough there is a biography written, not long after, by a monk of Altaich in Bavaria, of two recluses who ended their days there in the 9th century, one of whom was an exiled queen from England. It is possible, perhaps probable, that this queen was Eadburg.

The story of the Bavarian historian is as follows:—A maiden, the daughter of the sister of a "king of England" was adopted by her uncle as his heiress. But her heart was set on heaven, and she left her native island, accompanied by two hand-maidens, to make a pilgrimage to Jerusalem. Having accomplished her object, she returned homewards without her servants, who had died. On her way back she halted at, or near, Regensburg. Her beauty attracted the attention of a young knight, and she had some difficulty in avoiding his advances. Her sight had been gradually failing, and as

[1] "But the king, on account of her wickedness and exceeding beauty, gave her a noble nunnery of women," quaintly says Matthew of Westminster.

she was escaping from the pursuit of the enamoured youth, she fell into the Danube, and would have been drowned, but for the timely assistance of a couple of fishermen. In the fishermen's boat she descended to Passau, where she found shelter in the house of a noble lady. There she met with an accident. Owing to her increasing blindness, she stumbled against the dog-kennel,[1] and fell into the trough where their food was placed.[2]

The hounds, though she lay between them and their meat, did not tear her, but barked at a respectful distance; and this the biographer thinks was miraculous, judging from his own experience of hungry dogs.

She remained with the family three years, setting all an example of great virtue and piety. She attended matins before dawn every day, even in winter, though her feet were sadly afflicted with chilblains.[3]

The good, kind, lady of the house was wont on such occasions to put the feet and legs of the maiden into cold water, and "so by cold expel cold."

The fame of her virtue, and compassion for her growing infirmities, moved the abbot of Altaich, Walter by name, to offer to provide a habitation for the damsel Salome, as she called herself. The biographer asserts that the abbot claimed some kinship to the wandering princess. She was given a cell near the quire of the church opening into it through a window, so that the recluse might join in the offices without entering the quire.

In the meantime the "king of England," her uncle, began to wonder what had become of his beloved niece,

[1] "Offendens pedibus canalem canum." [2] "Cantabra mandentium."

[3] "Plerumque accidit ut sub hyemis tempore immergentibus medullis, carnique et sanguini ejus tantum frigoris retulerit, &c."

and on discovering that she had left her costly robes and jewels behind her, conjectured that she had fled the world. He consulted his sister Judith, a widow, and urged her to go in quest of Salome.

After long wanderings Judith came to Passau, heard of Salome, and was so struck with her manner of life, that she resolved to finish her days there also. Accordingly the widow was given another cell similar to that of Salome. Shortly after, Salome died, and was buried under the pavement of her cell, but Judith remained there subsisting on the alms of the Benedictine community. There she led a strange life. In the night she was scared with horrible sights and sounds. Demons flouted her, and red-hot eyes glared at her out of the dark corners of her chamber. Her shrieks in the night frightened the monks, and they rushed to know what was happening. They found the old woman beating the air, quivering, and grey with fear, and could scarcely calm her with prayer and exorcism.

There was a lad named Adalbert who visited the recluse in her cell, and to whom she became attached. She even adopted him as her son, and he was allowed to run in and out of her chamber many times a day. One day the boy caught a great grey owl, and bent on a frolic, he set the bird, solemnly blinking, on his head, and perhaps wrapping himself in a long cloak, stalked into the old woman's cell. Judith screamed, declared she saw the devil, and when the boy burst out laughing, she made a rush at the owl, seized it and flung it into the fire. The poor owl fluttered, and dashed the embers over the floor; its wings were singed, and its hootings were horrible. It flew round and round the cell, and at last dashed out of the door.

"My son, do you smell?" asked the recluse. "There

can be no mistake, the odour is certainly that of the devil."

It is clear, in the narrative of the monk of Altaich that all the part relating to the previous life of these two women is untrustworthy, but that he gives a truthful account of their life in Bavaria. What is true of their condition is, probably, that one was a widow and princess from England, and the other a maiden of royal lineage akin to her. The only Judith we hear of in England about that time is the wife of Ethelwulf, king of Wessex, in 855; and after his death, of his son Ethelbald, who reigned till 860.[1] She was the daughter of Charles the Bald. But the Judith of the Bavarian historian is more likely to have been Eadburg, who changed her name on entering religion.

Asser says that he saw Eadburg living on alms at Patavium. The Latin name of Passau, in which district Altaich is, is Patavia. And it is quite possible that a copyist may have altered Patavia (Passau) into Patavium (Pavia), knowing nothing of the former place. If Judith were Eadburg, it is not difficult to account for her dreadful nights of terror, when she had so many murders on her soul.

Who Salome may have been we do not know. Salome and Judith are both of local canonization, and are numbered among the saints in Benedictine and German Martyrologies.

1 He divorced her in 859 and did penance for having taken to wife his stepmother, says Matthew of Wesminster.

S. EMMA, W.

(A.D. 1045.)

[On account of the nativity to eternal life of S. Emma falling on the feast of SS. Peter and Paul, S. Emma's commemoration is kept at Gurk on the following day, June 30th; but she died on June 29th. The process of her canonization was instituted by Paul II. at the instigation of the Emperor Frederick III., in 1464.]

S. EMMA, or Hemma, as her biographers are pleased to spell her name, was the daughter of Count Engelbert of Peillenstein, and claimed to have royal blood in her veins. She was married to William, Landgrave of Friesach and Saltzach, and bore him two sons. The Landgrave had gold and silver mines among the Dolomite mountains, and his sons directed the mining operations, and kept the workmen in discipline. The young men were virtuous, set a good example to their men, and were strict in punishing crime. Having hung a man on a tree who was guilty of adultery, some of the miners fell on the young counts and murdered them. The Landgrave at once marched at the head of some armed retainers to the mines, and executed the murderers. The grief at losing his sons and heirs broke his heart, and with his wife's consent he departed to Rome on a pilgrimage; he died on his way back, and Emma, having nothing more to attach her to the world, founded a double monastery of Benedictines at Gurk in Carinthia for twenty monks and seventy-two nuns, in which she took the veil, and died in 1045. In 1073, the Archbishop of Salzburg, with the consent of Pope Alexander II., and the Emperor Henry IV., founded a bishopric at Gurk, and the revenues of the abbey were appropriated to the maintenance of the bishopric in 1120.

June 30.

COMMEMORATION OF S. PAUL, *Ap. M. at Rome*, A.D. 65.
S. LUCINA, *Matr. at Rome, 1st or 4th cent.*
S. MARTIAL, *B. of Limoges.*
S. DONATUS, *M. at Rome, in Munstereifel to 1632.*
S. PETER, *Conf. at Aste, in Lombardy.*
S. ERENTRUDE, *V. Abss. at Salzburg, circ.* A.D. 636.
S. CLOTSENDIS, *V. Abss. of Marchiennes, circ.* A.D. 700.
S. THEOBALD, *P.H. at Vicenza, in Italy*, A.D. 1066.
B. ARNULF, *Mk. at Villars, in Belgium*, A.D. 1228.
B. RAYMUND LULLI, *H.M. in Africa*, A.D. 1315.

S. LUCINA, MATR.

(1ST OR 4TH CENT.)

[Roman Martyrology, Usuardus, Ado. &c.]

IN the Acts of SS. Processus and Martinian (July 11th), we read that when these saints had been baptized in the Mamertine prison by SS. Peter and Paul, "a certain matron named Lucina ministered to them incessantly." And when they were led to martyrdom, "the most blessed Lucina followed them with all her household to the aqueduct,[1] where they were beheaded, and after that she collected their bodies, and buried them in the sand quarry in her farm, near the place where they were decapitated on the Via Aurelia."

Another Lucina lived at Rome in the reign of Diocletian, and is mentioned in the acts of S. Sebastian, and in those of Pope S. Marcellus. When Nicostratus the præfect was converted with all his family, amongst the holy women of it who were baptized were Beatrix

[1] "Juxta formam acquæductus." Formæ are "Canales structiles et arcuati." Nov. Justiniani, 17.

and Lucina. S. Sebastian appeared in vision to Lucina and told her where to find his body. "Thou wilt find my corpse near the circus in the sewer, hanging on a grate."[1] S. Lucina went to the spot indicated, raised the body, carried it away, and buried it. According to the acts of S. Marcellus, S. Lucina gave her house to be used as a church in the year 309. But the acts of S. Marcellus are so utterly untrustworthy, that no reliance may be placed in anything they assert. Nor are the acts of SS. Processus and Martinian worthy of more confidence. They were written certainly later than the acts of S. Sebastian, and probably the name of Lucina was adopted into them from the already extant acts of S. Sebastian.

It is consequently most probable that there was only one Lucina who lived in the 4th century, but the Roman Martyrology, as reformed by Baronius, favours the other opinion, for it asserts, "Lucina, a disciple of the apostles, who ministered of her substance to the necessities of the saints, and visited the imprisoned Christians, and buried the martyrs, was buried near the martyrs in the catacomb she had herself constructed."

S. MARTIAL, B. OF LIMOGES.

(DATE UNCERTAIN.)

[Roman and Gallican Martyrologies. Authority:—The Apocryphal Acts. The original Acts were lost shortly before 994, the date of the second translation of his relics. The fabulous Acts were forged somewhat later, and were substituted for them. Ordericus Vitalis (d. 114) has inserted the substance of them in the second book of his "Ecclesiastical History of England and Normandy." The forger pretended to be Aurelian, the disciple of S. Martial, and his successor in the see, whom he had

[1] "Pendens in gompho," probably a cage or grate in the sewer.

raised from the dead. The anachronisms in this narrative are gross. Martial is one of the seventy disciples, and is sent by S. Peter into Gaul, where he is entertained by *Arnulf*; which name is Teutonic, and no Teutons were in Gaul till the beginning of the 5th cent. At Limoges he is hospitably received by a noble widow named Susanna. This is a Hebrew name, and it is not probable that a Jewess lived at Limoges then. Duke Stephen rules the Gascons and Goths in Aquitaine. No Goths were there till 412, and the province of Novempopulonia was not inhabited by the Gascons or Vascones till the year 663, when they left Spain, and pouring over the Pyrenees, invaded Aquitania. We meet, in the narrative, with other Gothic names, Hildebert and Sigebert. These and other anachronisms and absurdities make the Acts of S. Martial quite undeserving of the smallest reliance. The title of Apostle of Limoges has been confirmed to S. Martial by Popes John XIX. and Pius IX. The bull of Pope John XIX. also sanctions the assertion of the tradition that S. Martial had the honour of serving our Lord at table when He ate the Paschal Supper, and instituted the Blessed Sacrament, that he saw Him after His Resurrection, was present at His Ascension, received the Holy Ghost at Pentecost, and attached himself to S. Peter, whose kinsman he was. Nevertheless there can be little doubt that S. Martial was not born till more than a century later, and that, as Butler has asserted, on the authority of Gregory of Tours, he came to Gaul with S. Dionysius in 250. The early Martyrologists knew nothing about S. Martial being a disciple of S. Peter, and only entered him in their Martyrologies as Bishop of Limoges. The Bollandists do not even print the Apocryphal Acts, not deeming them to deserve insertion in their collection. Nevertheless Giry and Guerin give a version of them in their contemptible "Vies de Saints," completing the fable of the forger by several other traditions "believed in the Ages of Faith," which means, believed by the ignorant and credulous.[1]]

THE following is the legend of S. Martial, as given in the Apocryphal Acts, and by Ordericus Vitalis in his history. There is probably no foundation of truth for the greater part of the story. That there was such a bishop as S. Martial, and that he was apostle of Limoges,

[1] There is a work, utterly worthless as criticism, by M. Arbellot, entitled "Document inedits sur l'apostolat de S. Martial," Paris 1860, the profound learning of which strikes M. Guerin, the editor of Giry's "Vies des Saints," with admiration. As a specimen of the arguments and learning take this: "The Chronicle composed in the Middle Ages under the name of Dexter, friend and contemporary of S. Jerome," is quoted as evidence to the fact of S. Martial having been the apostle of Limoges, Cahors, and Toulouse. The Chronicle quoted is a forgery of the Jesuit Higuera, composed and published in 1619.

is all we can safely conclude. As, however, the story is still popularly believed, and has in parts received Papal authorization, it is here given, in the words of the author. It is a fair specimen on the "pious" frauds practised in the "Ages of Faith."

Whilst our Lord Jesus Christ was preaching in Judæa, and great crowds of Jews flocked around Him, furnishing Him with things necessary for His human wants, and learning the way of salvation by attentively listening to His instructions, one of the noblest of the Jews, of the tribe of Benjamin, whose name was Marcellus, came to him, bringing with him his wife Elizabeth and his only son Martial, who was then fifteen years of age. Beholding His marvellous works, and hearing the saving doctrines He preached, they believed in Christ with all their hearts, and at His command were baptized by the blessed apostle S. Peter. When all the others returned to their own homes, Martial devoted himself entirely to the Lord Jesus, and became one of His constant disciples.[1] In so doing, he closely attached himself to the apostle Peter, to whom he was nearly related. He was a spectator of the raising of Lazarus after being four days in the grave, as well as of many other miracles. He ministered with Cleophas at the last supper, and other mystical rites, and was present with other disciples, at sundry appearances of our Lord after His resurrection, and at His glorious ascension. He partook of the blessings connected with the descent of the Holy Spirit, and

[1] S. Thomas Aquinas, Albertus Magnus, Ludolph the Carthusian, and others say that S. Martial was the little child whom Christ took and set in the midst of his disciples (Matt. xviii 2); others say that he was the lad who had the five barley loaves and the two small fishes, wherewith was wrought the miracle of feeding the five thousand (John vi. 9). S. Martial is said to have been born at Rama, and Andrew Thevet, a cosmographer of the 16th cent., pretends that he saw a church dedicated to S. Martial in the village of Arontia, three leagues from Rama.

was abundantly endowed with His supernatural gifts, so that he was well prepared by grace and faith for prosecuting vigorously the work of evangelizing.

When the apostles were dispersed, Martial went to Antioch with his kinsman, S. Peter the Apostle, and thence, seven years afterwards, to Rome. There Peter and his companions were hospitably entertained by Marcellus, the consul, living for some time in his palace, and preaching publicly to the Romans the saving precepts of eternal life. At that time the Lord Jesus appeared to S. Peter, and commanded him to send Martial to preach in the provinces of Gaul. The apostle then called Martial to him, and duly informed him of the divine command, upon hearing which he wept bitterly, from fear of such distant countries and barbarous tribes. But the blessed Peter gently consoled him, and, reminding him of the divine monitions, sent him on his errand of preaching the Gospel. Without delay, therefore, Martial, with two priests, Alpinian and Austriclinian, set forward on the journey enjoined him. Austriclinian, however, dying on the road, Martial returned sorrowfully to Rome, and informed Peter of the death of his companion. But at the apostle's command he returned to his deceased brother, and touching his body with the apostle's staff, he was immediately restored to life, by the merits and intercessions of the saints.

Martial then, prosecuting his journey with his disciples, arrived at the castle of Tulle,[1] where he was hospitably entertained by a wealthy man named Arnulf, with whom he remained two months, diligently em-

[1] M. Le Prevost, editor of Odericus Vitalis, considers that this is not Tulle in the Limousin, the Latin name of which was *Tutela*, but a place called Toulx on Cassenis' map, on an elevated spot in La Marche, a few leagues north-east of Gueret, where the foundations of a fortification and many Roman antiquities have been discovered.

ployed in publishing the word of God. Crowds of people flocked to him daily, hearing thankfully from his lips the words of salvation, and witnessing miracles before unknown. During this time the daughter of Arnulf, who was daily vexed by a devil, was delivered from the unclean spirit at the command of Martial, and became as one dead; but the man of God took her by the hand, and raising her up, restored her to her father, perfectly healed. He was holy, benevolent, humble, and constant in prayer.

The governor of the castle of Tulle, whose name was Nerva, and who was related to the Emperor Nero, had a son who was strangled by the devil. Upon this the father and mother of the deceased, with all the crowd who were present, threw themselves at the feet of Martial, and placed the youth and corpse before him with loud cries and lamentations, exclaiming in their grief, "Man of God, help us." The holy pontiff had compassion on the sorrow of these people; indeed, he himself and his disciples wept with them, and they joined in prayer to Almighty God for the restoration of life to the dead. The prayer being ended, and the holy prelate having commanded the dead man to arise whole in the name of the crucified Saviour, he forthwith arose, and throwing himself at the feet of the holy man, began to cry out, "Baptize me, thou man of God, and sign me with the sign of the faith," adding, "Two angels came to me with great swiftness, saying that I should be restored to life by the prayers of the blessed Martial. Hell has no bounds; there is nothing there but weeping and bitterness, darkness, wailings and groanings, and deep sorrow; the heat and cold are intense and terrible, and never fail; there are the gnawings of serpents, and insupportable smells, corruption and misery, and the worm

that never dies; there are infernal gaolers who torment the souls they seize with various sufferings." When he had made this and similar declarations, all the people began to confess the Lord, and three thousand six hundred souls of both sexes were baptized on the spot. Many gifts were offered to the blessed man, all which he commanded to be given to the poor. After this he went to the idol images, and broke and reduced to atoms all their sculptured statues.

The blessed prelate with his disciples came next to the village of Ahun,[1] and preached the true faith to the idolaters, who were deceived by the snares of the devil. Upon this the heathen priests assembled, and severely beat the holy preachers. But they, blessing the Lord, and patiently bearing their ill-treatment for His sake, and faithfully supplicating His aid in this imminent peril, their persecutors were struck blind, and holding each other by the hand, groped their way to the statue of Mercury. On their consulting the oracle as usual, it made no reply, the demon being bound by the angels of God. Having recourse to another idol they learned that their god could give them no answer, because he was chained by the angels of God in fetters of flame.

The priests who had been struck blind came therefore to S. Martial, and throwing themselves at his feet, implored his pardon, and the holy bishop restored their sight, and presenting himself with all the people before the image of Jupiter, he adjured the demon in the Lord's name to come out and break in pieces the statue in presence of the multitude, which command was immediately obeyed, and the statue reduced to atoms. Two thousand six hundred souls were baptized there.

A man who was paralytic, hearing of this miracle,

[1] Ahun near Gueret.

caused himself to be carried to the man of God. He was of high family, and rich in gold and silver, and great possessions. When now the man of God heard his entreaties and perceived his faith, he took him by the hand, and, praying for him, healed him. Thus restored to health, the paralytic glorified God, and offered rewards to the man of God, which he refused to accept, and ordered all to be distributed among the people.

While S. Martial dwelt there, the Lord appeared to him in a vision, saying: "Fear not to go down to Limoges, for I will glorify thee in that place, and will be ever with thee." Thereupon the blessed bishop, having encouraged those he had baptized, commended them to the Lord, and went to the city with his disciples. They were hospitably received in the house of a noble widow named Susanna, and on the morrow began to preach the Lord in public.

There was a man afflicted with frenzy and bound in fetters in the house where the man of God was entertained, whom no one dared to unloose. Susanna having supplicated the bishop to heal him as he had done others who were sick, he yielded to her entreaties, and, making the sign of the cross over the diseased man, his chains fell off, and he was made whole. The noble mother, and her daughter, Valeria, upon witnessing this miracle, believed, and were baptized by the holy bishop, with six hundred of their household.

The priests of the idols, being incensed that the holy men preached in the theatre, severely scourged them, and threw them into prison; but S. Martial and his companions bore patiently the injuries they received, giving thanks to God. S. Martial was praying about the third hour of the day following, when suddenly a light like that of the bright sun shone in the dungeon,

and the fetters of those who were confined fell to pieces, and the doors were opened, so that all who witnessed it entreated to be baptized. The city was shaken with an earthquake, there were lightnings and thunder, the heathen seeking in vain the protection of their idols, for the priests who had scourged the holy men of God were killed by a thunder-bolt. The citizens, therefore, were struck with universal terror, and, rushing to the prison, threw themselves at the bishop's feet, entreating pardon and help. The bishop and his colleagues offering their prayers, Aurelian and Andrew[1] were restored to life, and throwing themselves on their knees, sought forgiveness, confessing the true God, with all the people who saw with amazement such unheard-of prodigies. The day following, S. Martial assembled the whole population, from the least to the eldest, and having addressed to them a suitable exhortation, baptized them all. Thus twenty-two thousand believed in the Lord, and submitted with joy to His saving worship.

The holy bishop then hastened with all the people to the temple, in which stood the statues of Jupiter, Mercury, Diana, and Venus, and destroying the images, converted the temple into a church dedicated to the honour of S. Stephen, the first martyr.

The blessed Susanna died happily in the Lord, and was buried by S. Martial with great honour. She had conferred innumerable gifts and possessions on the holy bishop, and had granted to him the service of a number of her slaves. Moreover, her daughter Valeria devoted her virginity to the Lord, and full of the Holy Ghost, shewed herself a model of all good works. Hearing that duke Stephen, to whom she was betrothed, was on his road to Limoges, and feeling sure that he would be

[1] Probably two of the idol-priests so named.

grievously offended by her vow of chastity, she distributed to the poor all her wealth in gold, and silver, and vestments of various kinds, and precious stones. She had already joined her mother in making over to the holy bishop all their domains, with their slaves and serfs, that after his death his holy remains might be there interred.

Duke Stephen's principality extended from the river Rhone to the ocean, and he possessed all the country on this side the Loire, Aquitaine, inhabited by the Gascons and Goths. He was not called king, because no prince assumed that title except Nero, who possessed the Roman empire. On Stephen's reaching Limoges, he ordered Valeria, his affianced bride, to be conducted to him, and finding from the conference that he was rejected by her, and that it was certain he would never prevail on her to become his wife, he became so enraged that he broke off the conversation, and ordered her to be immediately led out of the city and be beheaded. Arrived at the place of execution, she foretold the sudden death of the executioner, and spreading out her hands in prayer, commended herself with confidence to the Lord her God. During her prayer a voice was heard from above, saying: "Fear not, Valeria, thou art expected in the celestial brightness which never ends." The virgin rejoiced at hearing these words, and lifting up her eyes to heaven, said: "Lord, into Thy hands I commend my spirit." Having thus spoken, she voluntarily offered her neck to the executioner, who cut off her head with a single blow. Many persons saw her spirit depart from the body, bright as the sun, and rising to heaven in a globe of fire, with a choir of angels, singing: "Blessed art thou, Valeria, martyr of Christ, for thou hast kept the commandments of God. Hence-

recounting many particulars of his goodness and miracles, and the conversion of the people who hastened from all parts to the font of holy baptism.

When the duke had received absolution from the apostle for having shed the blood of the innocent Valeria, he offered him the two hundred pounds of gold which he had just received as a donation from the Emperor Nero, but the apostle directed him to take the gold to the holy bishop, that he might employ it in erecting churches or relieving the poor. Having, therefore, received the apostolic benediction, Stephen and his soldiers returned to Gaul, and at the duke's suggestion they visited their common father before they returned to their own homes. Arriving at a certain royal palace called S. Junien, they pitched their tents and pavilions on the bank of the river Vienne.[1] The heat of the weather drove them to the river for refreshment, both from the dust and from the sun's rays, when Hildebert, son of Arcadius, count of Poitou, was drowned by the devil at a place called Garri, and died on the spot, nor could his body be found, although the whole army searched for it. Arcadius and all the soldiers were overwhelmed with grief, and hastening with lamentations to Limoges, he humbly implored the aid of Martial on his son's behalf. Great crowds of Goths and Saxons, and people of other provinces, had now flocked to Limoges, desiring to hear the word of salvation from the holy man. Arcadius, therefore, and all the people, threw themselves at Martial's feet, beseeching him with much lamentation on behalf of the young man drowned in the river. The holy man wept with them, and came to the place clothed in sackcloth, and with naked feet. All

1 There is a commune still called du Palais on the banks of the Vienne, about one league from Limoges.

present joining in prayer, the man of God adjured the demons, who lurked in a hollow of the channel, that they should render themselves visible to the people, and bring the corpse of the young man to the river-bank. Immediately the body was cast ashore at the distance of about six furlongs, the demons appearing in the shape of swine. At length, the demons making deprecatory prayers, and the bishop adjuring, they rushed violently from the river, and came and lay down at the feet of S. Martial. They were like the Ethiopians, black as soot, their feet enormous, their eyes terrible and bloody, their whole body was covered with bristly hair, and from their mouths and nostrils they breathed sulphurous flames. Their speech resembled the croakings of the raven, and when the bishop demanded their names one of them answered, "I am called Thousand-craft, because I have a thousand arts of deceiving the human race." Another said, "I am called Neptune, because I have dragged numbers of men into this hole, and plunged them into the torments of hell." The holy bishop inquired, "Why do you wear rings of fire in your snouts?" The demons replied, "When we have seduced the souls of men, it is by chains attached to these that we drag them to our master." The bishop asking their master's name, they replied, "Strife, for he never ceases to stir up quarrels, and his rage and passion are without end." The demons then entreating the bishop that he would talk no more with them in Latin, and would not send them into the abyss or boundless ocean, he commanded them, in the Hebrew tongue, to depart into a desert place, and to hurt no living creature to the day of judgment. The demons then flying through the air appeared no more. And now the duke with the whole crowd of people, and all the army collected from different

provinces, and present at this extraordinary spectacle, threw themselves at the feet of the holy bishop, pitifully imploring him to restore life to the young man who then lay dead. The bishop, moved at their distress, commanded all with one heart to make intercession to the Lord, and taking the hand of the deceased, said: "In the name of our Lord Jesus Christ, Hildebert, arise;" and he immediately arose and lived piously twenty-six years afterwards. While all who witnessed so glorious a miracle were praising God, S. Martial called Hildebert and made enquiry of him, for the edification of the hearers, what he saw while he was dead. With some hesitation, he related as follows:—

"Bathed in sweat from the intense heat of the sun, I was washing myself in the river, when suddenly the demons plunged me into a deep hole and drowned me. But when they attempted to bind me in chains of fire, an angel of the Lord stood by me, and delivered me out of their hands. We had begun to take the road to the east, when two bands of demons opposed our progress, throwing at us fiery darts. One of these bands attacked us in front, while the other assaulted us in the rear. For my part I was terribly frightened, but the angel, my companion, encouraged me, beginning to sing with a melodious voice and sweet expression: 'Bless the Lord, O my soul; and all that is within me, praise His holy name, Who forgiveth all thy iniquities and redeemeth thy life from the pit.' At length we reached the purgatorial fire, where Christians are punished for such of their daily transgressions as are not aggravated to mortal sins. Purgatory is a river of fire, with a bridge across, over which the angel of the Lord conducted me and then stood still, and taking my hand, said: 'Here you will remain until, being cleansed from all your

sins, you are fit to be a partaker of the heavenly kingdom.' After this we arrived at the gate of Paradise, near which we found a crowd of demons assembled, whose rage and whose slanders I horribly feared. But at that moment a voice was heard from heaven, saying: 'Let the soul of the young man return to his body, and let him live twenty-six years.' The angel who conducted me was of incredible beauty, his whole aspect surpassing the human race. To my inquiries concerning our teacher, S. Martial, he replied: 'His merit in heaven is great because he has continued in celibacy, and is and means to be free from the love of women. From his youth he began to serve the Lord, and attach himself to the blessed Peter, never returning to his father's house. As he is known to be free from the concupiscence of the flesh, so he will be delivered from the pains of death. Twelve angels are commissioned by the Lord to attend him constantly, who do not suffer him to be weary, nor to hunger or thirst, but preserve him from all evil, and shield him from every touch of sorrow.'"

While Hildebert was relating these things and others similar to them, the hearts of the bishops and the duke, and all the assembled people, were gladdened, and they offered thanksgivings to the Lord for all the benefits conferred upon them. Hildebert observing the angel's admonitions, shaved his head, and attaching himself to the blessed prelate, devoted himself to the service of the Lord, and neither drank wine nor ate flesh. He went barefoot, and was satisfied with bread and water for food, and sackcloth for raiment. He gave himself up to constant prayers, and frequent fastings, and the continual performance of good works. All that he inherited from his parents he distributed to the poor, and reserved nothing for himself on the morrow. Multitudes fol-

lowed his example, and renouncing their own wills, hastened to Christ by the narrow way.

Duke Stephen published an ordinance directing that through all the nations which were subject to his dominions, the temples and idols should be broken down and burnt with fire, and that they should worship the one only God, whom they should strive to obey. He himself, as he had learnt from his master, observed a life of religion towards God. He was liberal in alms, just in his judgments, careful for the poor, docile, and devoted to the priests and all the ministers of God; he was the wise father of the Christians, but a fierce persecutor of the pagans. From the day of his baptism till the day of his death he lived in perfect chastity, and controlled all his appetites, like a true Christian.

There was in the city of Bordeaux a count named Sigebert, who for six years was grievously afflicted with paralysis. Hearing the miracles which were wrought by the blessed Martial, he directed his wife Benedicta to go with all haste to the man of God, and taking with her twenty-six pounds of gold and a sufficient sum in silver, implore the favour of God through the intercession of His friend. She used the utmost despatch in preparing what was commanded, and hastened to the man of God with an escort of two thousand eight hundred horsemen. On her arrival she earnestly petitioned the man of God for her husband's health, which he, rejoicing in her faith, promised to restore. He therefore delivered his staff to the matron, commanding her to lay it on her husband and he would be healed. He refused to accept the gold and silver, but according to the Lord's commandment conferred the spiritual benefits gratuitously. He baptized the noble Benedicta and all the companions of her journey, and

dismissed them to their homes confirmed in the faith.

Meanwhile when the populace of Bordeaux flocked to the idol temples, and the priests burnt incense, the demon said that he would come out at the command of a certain Hebrew, named Martial, and published with sorrow the great virtues of the holy bishop and his honour with God. As the matron was entering the city on her return, the elders of the people proceeded to meet her, and told her all that they had heard from Jupiter. Then the countess sent for the chief pontiff of the idols, and commanded him that he should go to all the temples, except those of the unknown God, and utterly destroy them. She then, with her Christian companions, implored God's mercy, and coming in His name to her husband's bed, placed on him the blessed apostle's staff. Immediately his limbs, which had been injured by the contraction of the nerves, and dried up by fever, became instantly as though they had never lost their power. After the just-named Count Sigebert was healed, he went with a great retinue to the holy bishop and was regenerated by him, with all his followers, in the water of holy baptism. He returned abundant offerings of prayers and thanks for the heavenly benefits conferred upon him, and lived many years afterwards happily in the service of the Lord.

It happened on a certain occasion that when the city of Bordeaux was, for the presumption of the inhabitants in danger of being consumed by fire, the flames threatening its entire destruction, the pious Benedicta, in full faith, opposed the staff of the man of God to the fire, invoking the aid of the Creator, whose omnipotence she confessed. And the conflagration was immediately extinguished so that no traces of fire remained.

At that time Martial, the bishop of Christ, moved by divine inspiration, went to the bank of the river Garonne, and preached the Gospel to multitudes, who flocked to him at a place called Mortague, remaining there three months in the saving work of his divine mission. Nine demoniacs, brought by their parents in chains from the city of Bordeaux, were healed by S. Martial, the demons being expelled. The demons also, who by virtue of Christian faith were expelled from the city of Bordeaux, incensed with those whom they had subjugated, took possession of some miserable idolaters, and entering their bodies grievously vexed them. Their parents, therefore, brought them to the man of God, at whose prayers and commands their malignant enemies issued forth from their mouths with torrents of blood, and were no more seen.

On one occasion when the blessed S. Martial preached in Mortague, and crowds of people flocked to hear the true doctrine, Count Sigebert resolved to join him with a considerable body of soldiers, and to show his friendship by supplying him with all that was necessary for meat and drink. Among other things he desired a quantity of fish, and despatched his servants to the sea for the purpose of fishing. When at last the fishermen, bringing with them many kinds of fish, were looking forward with anxiety to reach the shore, a sudden storm arose and threatened them with shipwreck and destruction. The Countess Benedicta, who with a crowd of people was on the shore waiting, saw the danger, and were in great alarm. And now the men began to sink with the boats, when the devout woman, extending her hands towards heaven, called upon God with a loud voice, and the storm immediately ceased. The fishermen, with their boats, and fish, and nets, came safe to the harbour, and all who saw it glorified God.

On his return from Mortague the amiable prelate again visited Limoges, and thence went to a village called Ansac. It boasted an idol of Jupiter, held in great veneration by the heathen, which drew together numbers of sick folk labouring under various infirmities. On the bishop's arrival, the demon was dumb, but at the request of the inhabitants the man of God commanded him to come out of the image, and breaking the statue, show himself to the people in a visible form. There forthwith issued from the statue what had the appearance of a negro boy, black as soot, covered with dark and rough hair from head to foot, and fire flashing from his mouth, nostrils, and eyes, with a sulphurous smell. Thus the saint showed the people what sort of god they had worshipped, and repeated his order to the demon that he should destroy the image, which he accordingly reduced to powder, and never again appeared. Then the venerable bishop assembled round him all the sick, and making the sign of the cross over them, healed them in the name of the Lord, baptizing all those who were natives of that place. Returning afterwards to his own see, he caused oratories to be built, and decorated them carefully with rich ornaments. One he dedicated to the honour of S. Stephen, the first martyr, his own kinsman, and another to S. Peter the Apostle, his own master.[1] The altar was overlaid all round with plates of gold. When the churches were built, the blessed bishop fixed a day for the consecration, and Duke Stephen caused preparations to be made for entertaining all who came to the holy solemnity. When, however, the holy bishop was celebrating the mass, Hervé, count of Tours, was carried off by the devil, as well as his Christian wife.

[1] The cathedral of Limoges is still under the invocation of S. Stephen. The church here called S. Peter's has been known by the name of S. Martial since the time that the relics of that apostle of the Limousin were deposited in it.

But the holy man did not suffer them to be long tormented, but calling them to him he rebuked the devil for taking possession of them. But they replied that it was permitted them on account of the transgressions of the count and his wife. Upon the count and the people entreating favour for the possessed, the holy bishop restored them to sound health and vigour, expelling the demon in the name of the Lord. The church of S. Peter was consecrated on the sixth of the nones (2nd) of May, in the reign of the Emperor Nero, when so dazzling was the light shed in it on the day of dedication, that it was scarcely possible to distinguish one person from another.

These ceremonies being duly performed, the blessed Martial ordained Aurelian to succeed him in the see of Limoges after his own decease. He also caused Andrew the priest to preside over the church of S. Peter the Apostle, settling in it Hildebert, son of Count Archadius, and thirty-six clerks besides, for whom Duke Stephen provided out of his own domains an abundant revenue, to supply food and clothing.

In the year 40, after our Lord's resurrection, when the blessed Martial was praying, as he was wont, the Lord Jesus Christ appeared to him in glory with his disciples, and having graciously saluted him by name, predicted that the fifteenth day from thence would be the period of his departure out of this world. The holy man, full of joy, gave thanks to God, and during two weeks prepared for his end with fasting, and watching, and prayer. After a short cessation, to rest his wearied limbs, he rose in the night for prayer at the hour appointed, and continued his prayers and divine praise to the second hour of the day. Then he offered the holy sacrifice to the Lord, for himself and the whole Church, at

the second hour, and afterwards preached diligently until the evening towards the close of the day. As night approached, he took the nourishment to which he rigorously confined himself—viz., bread and water.

The period of his vocation being near, the holy man convoked his brethren, and announced to them that the day of his departure was at hand; making known the same also by messengers, he despatched through all the provinces and districts which he had gained for the Lord. Great numbers assembled in deep sorrow, viz., the people of Poitou, Berry, Auvergne, Gascony, and Gothia. The day of his death drawing near, at the request of all he went out of the gate of the city called the Lime-gate, and there delivered a discourse on the true faith and the divine operations, and profitably recounted the blessed virtues which adorn the Christian life. At the end of his discourse he gave the benediction to the people, commending them to God in devout prayer, and then causing himself to be carried into the oratory of S. Stephen, and lying there on sackcloth and ashes waited his end, while, with bended knees and hands outstretched to heaven, he caused prayers to be offered to aid him in his last struggle. At the close he thus addressed the Lord: "Into Thy hands, O Lord, I commend my spirit;" and whilst those who stood around were weeping and praying, he made a sign with his hands for silence, and said to them: "Be still, hear ye not the songs of praise proceeding from heaven? Surely the Lord cometh, as He promised;" and immediately a great light shone around, and the voice of the Lord was heard calling him, and saying: "Blessed spirit, depart," and instantly he rose to heaven, surrounded by the glorious light, while a concert of angels

was heard. On the morrow, at the third hour, a paralytic who touched his bier immediately became sound. When his body was carried forth for burial, at the moment of the departure towards the church of S. Stephen, the heavens were opened, and continued open while the bearers of the holy remains carried them to the place of interment. Moreover, as a multitude of infirm persons was collected at the funeral, the blessed Alpinian, taking the sudarium of the holy bishop, applied it to the bodies of the sick, and invoking the name of Christ, all were healed. Among the rest a dropsical man was brought from Toulouse with six blind persons and four demoniacs, who, on the day following the death of the holy bishop, were presented before his tomb, and healed by the touch of the sacred napkin.

S. DONATUS, M.

(DATE UNKNOWN.)

[Venerated in the diocese of Cologne. The festival is observed at Munster-Eifel, on the 1st Sunday in July.]

In 1652, the Jesuits erected a college of their Order at Munster-Eifel, in the upland volanic district to the west of the Rhine. They were given by the pope the body of a S. Donatus, of whom nothing is known, but who was probably a martyr, and was found in the catacomb of S. Agnes. The relics reposed for a while at Wingarten, and were thence translated with great pomp to the new monastery. A Calvinist deriding the procession and the devotion of the people, was brought to his senses, we are told, by the balustrade of the bridge yielding, whereupon he was precipitated head over heels into the mud, and crawled out all over slime, to the

amusement and edification of the faithful. On the day before the translation, a furious tempest had burst over Enskirchen, whilst the parish priest was saying mass. In his alarm he invoked S. Donatus. Thereupon a flash of lightning penetrated the church, tearing a stone from its place, struck, and set fire to the gauze veil of the image of the Blessed Virgin above the altar, flashed round the chalice, burnt the altar linen, struck the celebrant, perforated his sacred vestments, and even burnt patches in his linen next his skin, shot down his left leg, tore off the sole of his shoe, and entered the floor. The priest fell down much hurt, and more frightened, but not killed, thanks to S. Donatus whom he had invoked. S. Donatus is represented with a palm branch, and in the back-ground a church struck with lightning.

S. PETER, C.

(DATE UNKNOWN.)

[Venerated at Aste. Ferrarius in his Catalogue of Italian Saints. The Acta Sanctorum, &c. Authority:—Popular tradition.]

THIS saint is traditionally said to have been a labourer of Aste, whose sanctity was thus manifested. The Benedictines of S. Seraphia at Aste had erected a commodious monastery, and then dug a well, but could find no water. They were in sore perplexity, as it would be highly inconvenient to have to remove their monastery elsewhere. As they were in doubt, one suggested that application should be made to Peter, who was known to be a man of prayer and power with God. Accordingly Peter was summoned, he took a spade, descended into the well, and the first spade graft disclosed a spring of limpid water. According to another

account he was of noble birth of the Gonzaga family, and not a peasant. The pictorial representations of him with a spade, on account of this miracle, have led to the popular supposition that he was an agricultural labourer.

S. CLOTSENDIS, V. ABSS.

(ABOUT A.D. 700.)

[Belgian and Benedictine Martyrologies. Authority: - Mention in the life o. her mother, S. Rictrudis.]

S. CLOTSENDIS was a daughter of S. Rictrudis, widow of S. Adalbald, and abbess of Marchiennes. She belonged to that holy family of saints which produced S. Eusebia and S. Adalsendis, her sisters, and her brother, S. Maurontius. After her mother's death she became abbess of Marchiennes.

S. THEOBALD, P.H.

(A.D. 1066.)

[In German Martyrologies on this day, but in some French ones on July 1st, misled by Peter de Natalibus. Authority:—A life written by a contemporary.]

S. THEOBALD, a Frenchman of Provins, near Sens, the son of noble and wealthy parents, preferred a life of solitude and poverty to one in the world surrounded with plenty.

Following the advice of a hermit named Burkhard, who lived on the banks of the Seine, he left home with a companion of like mind, a knight Gauthier, or Walter, in company with a band of horsemen, and well apparelled. But when they reached Rheims, they left their horses

and baggage at the hotel, and fled on foot and destitute, and did not rest till they reached Piltung, in Swabia. There they worked as day labourers, reaping corn, mowing grass, and carrying stones for masons, till their virtues caused them to be regarded as saints, when they left the place, and made a pilgrimage to Compostella. One night Theobald stumbled over a man who was lying across the road. The fellow jumped up, and disappeared over the hedge, and Theobald was convinced that he had been tripped up by the devil himself. At Treves he suddenly came across his father, looking anxious and aged, for the good old noble was troubled at the disappearance of his son.

Theobald thought proper to leave him in his anxiety, and retire without making himself known; doubtless fearing lest his father should use his parental authority to force him to return to Provins, and the state of life to which he had been born. He afterwards made a pilgrimage to Rome, and settled down in 1056, with his friend Gauthier, at a solitary place named Salanigo, near Vicenza, where he found the ruins of a church dedicated to SS. Hermagoras and Fortunatus.

Sindichar, bishop of Vicenza, ordained Theobald priest; and the renown of the saint having reached Provins, his father and mother visited him, and the latter, unable to part again with a son she dearly loved, built a cell near his, and spent the remainder of her days there.

He died at Salanigo, but his body was translated to Metz. Portions are exhibited at Provins, others in the parish church of S. Thibault, near Lagny.

He is sometimes represented with a couple of swans, because the story is told that two fishermen near Rheims saw one day a flight of wild swans, whereupon

one exclaimed, "Would to S. Thibault some of them would let me catch them!" whereupon two swans settled down on the water, and he caught them, and carried them off, one under each arm, to the bishop, and declared the marvel wrought by the blessed Theobald.

B. ARNULF OF VILLARS, MK.

(A.D. 1228.)

[Belgian Martyrologies. Authority:—A life written by Goswin Bossu, præcentor of Villars, shortly after the death of Arnulf.]

THIS is the ghastly story of a man whose whole life was spent in self-torture. It is a life to wonder at, and not to imitate.

He was born of parents of the burgher class at Brussels, towards the close of the 12th century; and at an early age renounced the world, and took the habit of a lay brother in the Cistercian abbey of Villars.

He wound horsehair ropes round his flesh till the skin was broken, and the wounds bred worms and stank. He beat himself with holly and brambles, and tore his breast and back with hedge-hog's skins. He ate his porridge only when it was in a state of decomposition, and scourged himself till the blood rolled down, if it made him sick. The story is filled with repulsive details.

Towards the end of his life he laughed immoderately, even in church, during the performance of divine service. This was hysterical, and caused him and the rest of the monks great annoyance.

He had many visions. Amongst others, one of the Blessed Virgin, who revealed to him seven joys in

addition to the seven usually reckoned as the joyful mysteries. He is called Arnoul de Cornibout, in Belgium, and is venerated at Villars.

B. RAYMUND LULLI, M.

(A.D. 1315.)

[Venerated in Majorca as the patron of that island, where his festival is observed with proper collect, epistle, and gospel, it is said, by permission of Pope Leo X. The process of his canonization was begun at Rome, but was never completed. Authorities :—There are various lives of this remarkable man. The most important and authentic is one written from his own narration, and with his consent, whilst he was alive. A second life by Carlo Borillo Samarobrina, in 1511; this life contains the traditions and literary notices extant of the history of Lulli. Another life was written by Nicolas de Paxy in 1519.]

Raymund Lulli was born of an illustrious family, in Majorca, in the year 1235. When that island was taken from the Saracens by James I., king of Aragon, in 1230, the father of Raymund, who was originally of Catalonia, settled there, and received a considerable appointment from the crown. Raymund married at an early age; and, being fond of pleasure, he left the seclusion of his native isle, and passed over with his bride into Spain. He was made grand seneschal at the court of King James, and for some years led a gay life. He was much addicted to music, and composed songs in honour of the various beauties who captivated his susceptible heart. According to the life written with his consent during his lifetime, he was one evening sitting with his cithern on his knees, composing a song in praise of a noble married lady who had fascinated him, but who was insensible to his passion, when suddenly, on his right hand, he saw the Saviour hanging on His cross, the

blood trickling from His hands, and feet, and brow, looking reproachfully at him. Raymund, conscience-struck, started up, laid aside his purpose, and retired to bed. Eight days after he again attempted to finish his song, and again, as before, the agonized form of the Man of Sorrows appeared, and the dying eyes of the Saviour were fixed on him mournfully, pleadingly. Again he cast his lute aside, and threw himself on his bed, a prey to remorse. A sermon preached by a Franciscan friar strengthened his conversion, and he set himself seriously to bring forth fruits of penitence.

There is a fuller and more romantic version of the story of the conversion of Raymund Lulli, which may be true, but it is difficult to reconcile it with the certainly authentic account taken down from his own lips. At the same time, it is by no means improbable that Raymund left untold a circumstance which might cause pain to the relations and husband of the lady, if found in the mouths of every one. According to this second version, the beautiful lady was the Donna Ambrosia de Castello. She, like her admirer, was married; but, unlike him, was faithful to her vows, and treated all his solicitations with disdain. Raymund was so enamoured, that repulse only increased his flame. He pursued her with indecent irreverence, even into the house of God, and assailed her with his importunities in the midst of her prayers. One day, whilst watching under her lattice, the light breeze lifted her black mantilla, and disclosed her ivory throat and bosom. The fit of inspiration came over him, and he composed on the spot a tender chansonette on the fair bosom, a glimpse of which had been afforded him. Ambrosia sent her maid down to him, and bade him ascend to the room. "You have sung the praises of my bosom,"

said she sadly; "now behold that bosom you so admire!" and she displayed to him her breasts, consumed by a hideous cancer.

Then she extended her hand to him, and besought him to lead a better life, and set his affections on the Creator rather than on the creature.

He returned home confounded and troubled in soul. Then, in his chamber, Christ appeared to him, extended on His cross, and said, "Raymund! follow Me!" He became an altered man. He threw up his valuable appointment at court, and made a pilgrimage to Compostella. Then he laboured by prayer and fasting to discipline himself, and to discover his true vocation, in his home in the island of Majorca. It was not long before the conviction took hold of him that a great work was open to the Church to effect in the conversion of the Moors of Northern Africa, and he resolved to devote himself to this work. First, he must acquire a knowledge of Arabic. He at once began to study it under a Moorish servant in his house, and with such success that he became able to read and speak Arabic with ease. One day his servant having uttered a horrible blasphemy against Christ, Raymund struck him on the mouth. The Moor determined on revenge, and stealing upon him, as Raymund sat reading in his room, struck at him from behind with a sword. Raymund, however, heard him, turned, and threw the man down, after having received a severe, though not a mortal, wound. He bound the man, and consigned him to prison, and then was in sore perplexity what to do with him. The fellow had been useful to him, in teaching him Arabic, and consequently Raymund did not wish to proceed to extremities with him, at the same time he could not re-admit him into his house. The

Moor relieved him of his perplexity by strangling himself in jail.[1]

Raymund now retired for quiet meditation and study from the town to Mount Aranda, near his house, and there he conceived himself to be favoured with revelations. He composed a metaphysical treatise on the nature of God, which he hoped would be of use in solving the difficulties of the Mussulmans in understanding and receiving the doctrine of the Trinity. The king of Majorca sent for him to Montpellier, and had his doctrines investigated by a friar in whom he had confidence, and when the decision was satisfactory, the king dismissed him with respect. Raymund urged on the king to establish a college for the study of the Oriental languages, but he could only partially gain his point; all that he seems really to have effected was the partial endowment of a chair of Arabic, out of his own money, which, however, fell almost immediately into neglect. Then he went to Rome, and endeavoured to persuade the pope, Honorius IV., to embrace and encourage his scheme; but was met with chill indifference and harsh refusal. There can be little question that Raymund was in advance of his age; he saw, what others did not, the importance of a study of the Oriental tongues, and what a mine of literature such a study would open to Western students. From Rome, Raymund travelled to Paris, where he resided for some time, and made the acquaintance of the eminent chemist and alchymist, Arnold de Villeneuve. With him he studied, and was perhaps infected with the passion of chemists of the time to discover the secret of the philosopher's stone. It is certain that he became a proficient in chemistry,

[1] "Reddidit ergo Raymundus gratias Deo, lætus quod eum a perplexitate ila gravi, pro qua paulo ante ipsum anxius exoravit, liberaverat."

how far he dabbled in alchymy is uncertain. He is said to have been invited by Edward, king of England,[1] to settle in his states. It is also related that Lulli gladly accepted the invitation, and had apartments assigned for his use in the Tower of London, where he refined much gold; superintended the coinage of "rose-nobles," and made gold out of iron, quicksilver, lead, and pewter.

Edmund Dickenson, in his work on the "Quintessences of the Philosophers," says that Raymund worked in Westminster Abbey, where, a long time after his departure, there was found in the cell which he had occupied, a great quantity of gold dust, of which the architects made great profit. John Cremer, abbot of Westminster, is said to have sought in vain for the philosopher's stone, when he accidentally met Raymund in Italy, and endeavoured to induce him to communicate his grand secret. Raymund told him he must first find it for himself, as all great alchymists had done before him. Cremer on his return to England, spoke to Edward in high terms of the wonderful attainments of the philosopher, and a letter of invitation was forthwith sent him. Lulli himself, it is pretended, boasted that he made gold; for in his "Testamentum," he states that he converted no less than fifty thousand pounds weight of quicksilver, lead, and pewter, into that metal.[2] It is possible that the English king, believing in the extraordinary powers of the alchymist, invited him to England to make test of them, and that he employed him in refining gold and in coining.

But the evidence for Raymund Lulli having been in

[1] Which Edward is not stated, but it must have been Edward II.

[2] "Converti una vice in aurum ad L millia pondo argenti vivi, plumbi et stanni." *Lullii Testamentum.* But it is by no means certain that this is a geniune production of Raymund Lulli, for it gives as its date of composition 1330, whereas Raymund Lulli died in the year 1315.

England is not satisfactory, and it is probable that the story of his alchymical labours there have originated in his having been mistaken for another Raymund, a Jew of Tarragona. It is certain that in his book "De Mirabilibus Orbis," (lib. 6, cap. 39), he speaks of the delusion of alchymists in thinking that they can transform other metals into gold, and he says that what they produce is not gold, but a metal that has the look only of gold; and in another place he laughs at those who seek their fortune in the crucible, and in the conjunction of planets, "Better a penny in the pocket, than a pound in the pot;"[1] and in another work he ridicules the alchymists for pretending to make gold for others, and yet to be always out of cash and in rags themselves.

The visit of Raymund to Paris took place in 1287. In 1289 he came to Montpellier. His chemical studies had not diverted his attention from the great object of his life. On the contrary, they had been undertaken with the purpose of furthering his cause. And now he saw that the great Military Orders had to some extent lost their former importance, and were content to enjoy their great possessions, and do nothing for the furtherance of the Gospel. He therefore endeavoured to persuade the pope to unite the Templars and Hospitalers into one order, and somewhat alter their constitution. His advice was not listened to. Had it been taken, it would have saved the Templars from destruction in 1312.

In the same year, he went to Genoa, with the purpose of crossing over into Africa. There he laboured at translating some of his metaphysical treatises into Arabic, and then, furnished with everything necessary

[1] It is perhaps worth while quoting another of his pithy sayings: "The hammer does not produce the nail, but drives it home. So the doctor does not create health for the patient, but establishes it and rivets it."

for his missionary work, he awaited an opportunity of sailing. But, when the ship was ready, and his baggage had been conveyed on board, suddenly his courage failed; he foresaw martyrdom, and shrank from it, and the vessel sailed without him. He then felt shame at his cowardice, and his conscience smote him so incessantly that he fell sick, and had no rest till another vessel set off for Tunis, and in that he was conveyed to Africa. He was alone. Pope Celestine V. had sanctioned his expedition, but had shown such lukewarmness in supporting him, that no other persons were associated with him in his enterprise. Nor had the pope shown more sympathy with his proposal that the study of the Oriental languages should be introduced into all the monasteries of Europe.

On his arrival at Tunis, Raymund was cordially received by many Arabian philosophers, who had heard of his fame as a chemist and a metaphysician. If he had stuck to chemistry whilst in their country, it would have been well for him; but that was not the purpose for which he had come to Africa. He began to hold arguments with the philosophers, and even to preach Christ in the great bazaar of Tunis. Thereupon he was arrested and thrown into prison. He was shortly afterwards brought to trial, and sentenced to death. Some of his philosophic friends interceded hard for him, and he was pardoned upon condition that he left Africa immediately, and never set foot in it. If he was found there again, no matter what his object might be, or whatever length of time might intervene, his original sentence would be carried into execution.

Then he was set in a boat bound for Naples, and so returned to Europe without having accomplished much by his expedition. On the death of Pope Celestine,

Raymund hoping that his successor, Boniface VIII., would prove more zealous for advancing the study of the Eastern tongues, and the reformation and unification of the military Orders, went again to Rome (1294), but finding that he was listened to with indifference, he returned to Genoa, after two years vainly spent at Rome. Thence he went to Montpellier, where he visited the king of Majorca, and after a brief sojourn, went on to Paris, where he taught metaphysics, and wrote several books. He endeavoured, moreover, to move King Philip to take up the cause of missions to the Mussulmans, and the cultivation of the Oriental languages, in the University of Paris, and the monasteries and schools of France. But finding all his efforts unavailing, and perhaps perceiving that the unscrupulous monarch was meditating, not the reform, but the wholesale persecution and plunder of the Templars, Raymund abruptly left Paris, and betook himself to Majorca, to labour there for the conversion of the Moors who remained in the Balearic islands, after their conquest. But hearing rumours of a great Tartar invasion of the territories of the Sultan, and hoping that it might lead to a disruption of the Mussulman domination in the East, which would afford an opportunity to the Western princes to recover what had been lost to Christendom by the conquests of the Mussulmans, he departed to Cyprus to watch the course of events, accompanied by a chaplain and a servant. But finding that rumour had magnified the events in the East, and that the Ottoman power showed no signs of falling, he resolved to go into Egypt, and besought the king of Cyprus to send him there, that he might preach before the Sultan. His chaplain and servant, alarmed lest this scheme should be executed, combined

to poison him; the drug failed to kill Raymund; as he discovered that he was being poisoned before he had emptied the glass in which it was given him. He gently rebuked the two men, and dismissed them from his service, then took ship, and travelled for a short while in Armenia. In 1303 he was again in Genoa, on his way to Paris. In 1304 he was in Montpellier, and again with James II., king of Aragon, who resided there. In 1305 he visited Clement V., at Lyons, hoping to move him to take up his favourite schemes, but apparently met with as little success as with Celestine V. and Boniface VIII. He then made a second attempt to prosecute his mission in Africa; having failed in all his attempts to found missionary schools in Europe to supply a constant stream of apostles for the Mussulmans, he felt that he must do all that could be done by himself alone. But on landing at Bona, in North Africa, he was taken and thrown into prison, and was only liberated at the intercession of the Genoese, who conveyed him back to Italy. In 1307 he was at Pisa, writing, endeavouring to move the Council then sitting there to unite and reform the two great military Orders, and combine them in an attack on the Saracens for the recovery of the Holy Land. He offered a large sum, probably the proceeds of the sale of all his paternal inheritance in Majorca, to further the cause, but ineffectually. Then he visited the pope at Avignon, but was again disappointed in his hopes of getting the Holy Father to interest himself in his schemes. From Avignon he went to Paris, where he occupied himself with writing; but in 1310 he was again at Montpellier.

The Council of Vienne assembled in October, 1311, and Raymund did not lose the opportunity of attending it, in the vain hope of prosecuting his cause. But the

Council was occupied with other matters, and does not seem to have given him even a hearing. Accordingly he departed for Majorca, to prepare for another attempt in person to carry the glad news of the Gospel to the Moors.

It is difficult at first to see the reason for the indifference with which the plans of Raymund were invariably received. But the reasons probably were, that the popes at this period were too much engaged with the concerns of the papacy at home, to be able to give attention to the extension of the Gospel among the pagans. The saintly Peter Cœlestine, bewildered, stunned, by his sudden election from a hermit's cell among the mountains to the throne of S. Peter, could not attend to, probably could not understand, the plans of Raymund. Boniface VIII. was in full career of conflict with King Philip the Fair of France, hardly keeping his seat on a tottering throne, amidst a raging storm of party strife, which finally swept him away to Anagni, where he died miserably. Then came the captivity at Avignon, and Raymund could hardly hope to be heard by Clement V. in the midst of the excitement of his coronation. The close of the last century had seen Boniface VIII. advancing higher pretensions, if not wielding more actual power, than any former pontiff; the arbiter between the kings of France and England, claiming and exercising feudal, as well as spiritual supremacy over many kingdoms, bestowing crowns, as in Hungary, awarding the empire, and finally starving at Anagni. The first decade of the new century is not more than half passed; Pope Clement V. is a voluntary prisoner, but not the less a prisoner, in the realm, or almost within the precincts, of France; struggling in vain to escape from the tyranny of his

inexorable master, and to break or elude the fetters wound round him by his own solemn engagements. He is almost forced to condemn his predecessor for crimes of which he could hardly believe him guilty; to accept a niggardly, and perhaps never-furnished, pittance from men almost murderers of a pope; to sacrifice, on evidence which he himself manifestly mistrusted, one of the great military Orders of Christendom to the hatred or avarice of Philip. It was no time for thought to be turned to the conversion of the Mussulman by a systematic spiritual crusade. But it is probable also that Raymund was in advance of his time, that his philosophy, his metaphysics, were suspected and misunderstood by men who were active politicians, but who were not deep thinkers. Raymund saw that the Oriental understanding must be instructed, its prejudices must be met and reasoned away, and its subtle metaphysical difficulties must be metaphysically demolished, if the Eastern is to accept the doctrines of the Trinity and the Incarnation. He had been brought in contact with the Mussulman in Majorca, and his reading of Arabic philosophy had taught him how to grapple with the minds he sought to convince. But the popes whom he addressed, and it was the same with the rest of those whom he addressed, understood nothing of this. Raymund was despised as a visionary, and suspected of heretical tendencies.

Finding every attempt to interest Christendom in his cause wholly unsuccessful, the noble old man went forth on his last mission to bear the Gospel to the Moors, and seal his work with his blood.

He landed at Bona in 1315, and sought out some of those to whom he had spoken before. Then he began to dispute and reason with them, and to show them his

treatise on the Being of God, turned by him into Arabic. But when he began to speak of Christ as God, then there was a tumult, and he was swept by an angry multitude to the sea-shore, and was stoned and left for dead on the beach. He was found some hours after by a party of Genoese merchants, who conveyed him on board their vessel, and sailed towards Majorca. The unfortunate man still breathed, but could not articulate. He lingered in this state for some days, and expired just as the vessel arrived within sight of his native shores. His body was conveyed with great pomp to the church of S. Eulalia, at Palma, where a magnificent funeral was held.

The writings of Lulli were very numerous, and include nearly five hundred volumes, upon grammar, rhetoric, morals, theology, politics, civil and canon law, physics, metaphysics, astronomy, medicine, and chemistry. But among those attributed to him, a large number are not by his pen; and the heretical propositions attributed to him are taken from works, which in all probability he never wrote, just as his complicity in the quackery of alchymy is maintained on the authority of his "Testament," which is a manifest forgery, as it was composed and dated within five years after his death.

The body of the Blessed Raymund is preserved in a shrine in the cathedral at Palma, in Majorca. Raymund Lulli obtained from his writing the title of Doctor Illuminatus.

END OF VOL. VI.

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